This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

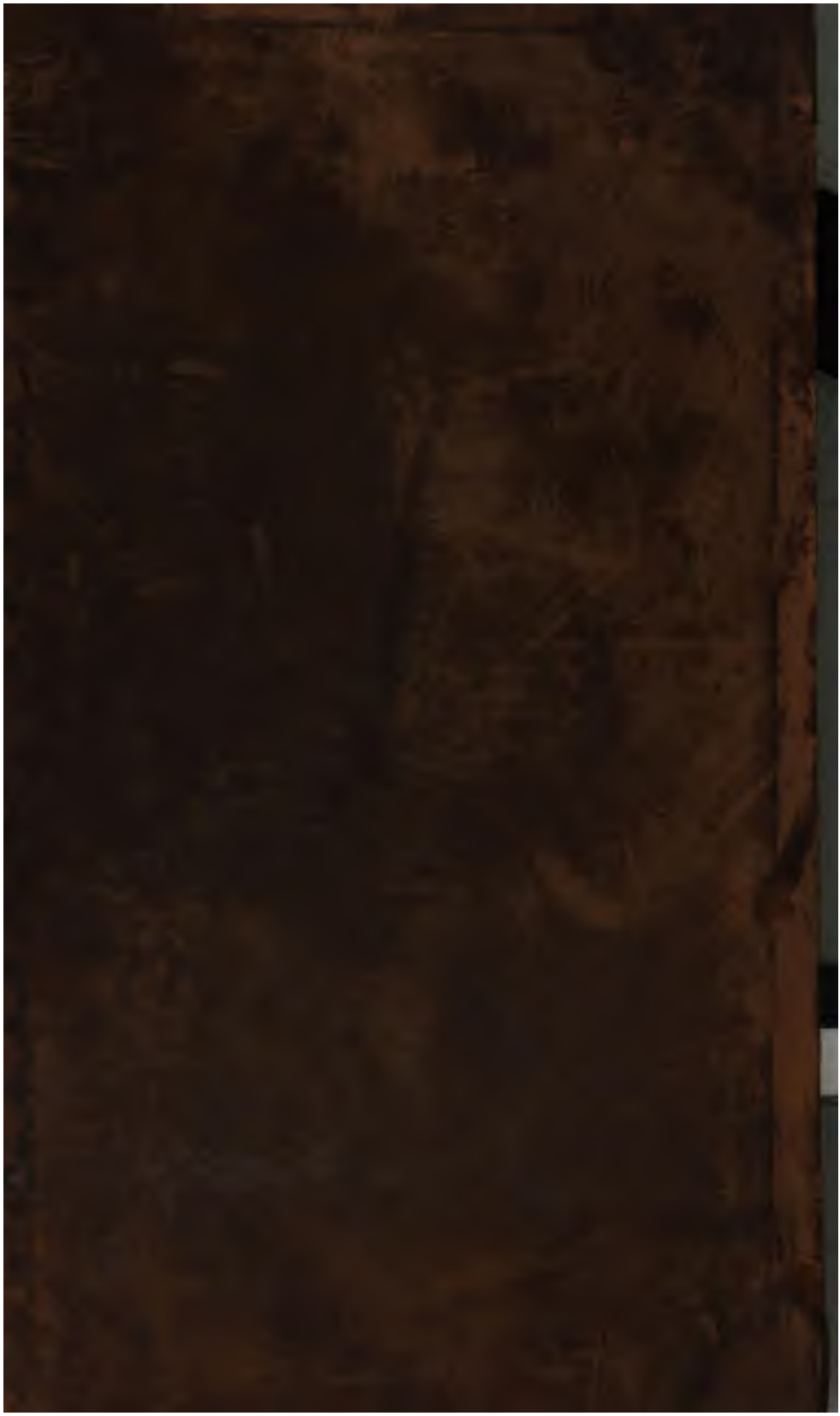
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



600100483M
138 e54

A SHORT and PLAIN
INSTRUCTION
FOR
The Better UNDERSTANDING
OF THE
LORD's SUPPER:
WITH THE
Neceſſary PREPARATION required:
For the BENEFIT of
YOUNG COMMUNICANTS,
And of ſuch as have not well conſidered
This HOLY ORDINANCE,
To which is annexed, the OFFICE of the
HOLY COMMUNION.

With proper HELPS and DIRECTIONS for joining in every Part thereof with Underſtanding and Benefit.

By the Right Reverend Father in GOD,
THOMAS, Lord Biſhop of *Sodor* and *Mann*.

In ENGLISH and MANKS.
Tranſlated into MANKS for the Uſe of the Dioceſe of MANN.

WHITEHAVEN:
Printed by J. WARE & SON.
MDCCLXXVII.

138. e. 54.

THE CONTENTS.

SECT. I.

A Short Introduction to the true Understanding of the Lord's Supper. Page 1

A Prayer of Thankfulness for God's sending his own Son to Redeem Mankind. 14

SECT. II.

The End and Institution of the Lord's Supper. 14

A Prayer for retaining a grateful Remembrance of what Christ has done for us in this divine Institution. 22

SECT. III.

How a Christian ought to prepare himself for this Sacrament. 23

The first Head of Self-examination concerning our Repentance. 24

A Prayer for Repentance. 27

SECT. IV.

Concerning our Purposes of leading a new or a Christian Life. 28

A Prayer for the Grace of loving God with all our Heart, &c. 32

SECT. V.

Concerning our Duty to our Neighbour and ourself. 34

The Prayer on that Occasion. 37

SECT. VI.

An Enquiry whether we have a lively Faith in God's Mercy thro' Christ. 39

The Prayer on that Occasion. 41

SECT. VII.

An Inquiry, whether we have a thankful Remembrance of Christ's Death 42

The Prayer on that Occasion. 45

SECT. VIII.

An Inquiry, whether we are in Charity with all the World. 46

The Prayer on that Occasion. 48

SECT. IX.

General Observations, pertinent to the Subjects of the foregoing Sections. 50

Observations on receiving worthily or unworthily the Sacrament of the Lord's Supper. 52

A Prayer adapted to this Occasion. 56

SECT.

The CONTENTS.

SECT. X.

Meditations on ſeveral Texts of Scripture, proper to be uſed a little before Receiving. 57
Introduction to the Order of Adminiſtration of the Lord's Supper. 68
The Order for Adminiſtration of the bleſſed Sacrament, with ſuitable Obſervations and Directions. 70
Private Devotions after the Sacrament, either in the Church or at home. 154
Concerning Spiritual Communion. 167
A brief and plain Paraphraſe on the Lord's Prayer. 173
Morning Prayer for a Family. 179
A Family Prayer for Sunday *Morning.* 183
Evening Prayer for a Family. 184
A Family Prayer for Sunday *Evening.* 188
Prayers for particular Perſons, both Morning and Evening. 189

A SHORT INTRODUCTION

To the True Underſtanding of the

LORD's SUPPER;

WITH

Preparatory Devotions,

Intended for the Uſe and Benefit of

Young Communicants.

AGHT GHIARE

Dy heet gys Toiggal firrinagh jeh

SHIBBER Y CHIARN;

MARISH

Padjeryn dy gheddyn aarloo ny chour

Kiarit ſon Ymmyd as Vondeiſh

Creeſteenyn Aegey.

SECTION I.

THERE are two Holy Ordinances or *Sacraments* appointed by Jeſus Chriſt as moſt eſpecial Means of obtaining Grace and Salvation: Which no Chriſtian, who hopes to be ſaved muſt wilfully neglect.—Theſe are BAPTISM, and the LORD's SUPPER.

It muſt be ſuppoſed, that you have already been made Partaker of one of theſe two Sacraments,——*viz.* That of BAPTISM, by which you

CAB. I.

TA daa Oardaghey Caſherick ny daa *Sacrament* curmit orrin lioriſh Yeeſey Creeſt myr ny ard Saaſeyn dy choſney Grayſe as Saualtys: Ad ſhoh cha nhegin da Creeſtee erbee, ta jerkal riſh Saualtys, dy meeriooſagh lhiggey ſhaghey.——T'ad ſhoh BASHTEY as SHIBBER Y CHIARN.

Shegin goaill aſs laue dy vel unnane jeh'n daa Sacrament ſhoh hannah ſhirveiſhit ort,—*ta ſhen dy ghra*, Yn Sacrament dy VASHTEY, lioriſh v'ou er were

were admitted into the Congregation of Chriſt's Flock,—were reſtored to the Favour of God,—and had the *Holy Spirit* communicated to you, for a Principle of a new and ſpiritual Life; in order to awaken you, and to direct and aſſiſt that natural Reaſon, with which God has endued all Mankind.

But foraſmuch as you have done many Things contrary to the Promiſe made in your Name, when you were baptized,—and will ſtand in need of greater Degrees of *Grace* and *Aſſiſtance*, to enable you to reſiſt the Temptations of the World, the Fleſh, and the Devil, and to do your Duty in that State of Life, unto which the Providence of God ſhall call you:—You are therefore now called upon to be Partaker of the other Sacrament,—That of the LORD'S SUPPER; by which, upon your ſincere Repentance, you may obtain the Pardon of all your paſt Sins, and ſuch other Graces as you ſtand in need of, to bring you to eternal Life and Happineſs.

Take care therefore, that you underſtand what you are called to as well as you are able, and God expects no more.—

dty ghoaill ſtiagh ayns Sheſhiaght Shioltane Chreeſt,--trogit reeſht gys Foayr Yee,—as Bree yn *Spyrryd Noo* er ny choyrt dhyt ſon Undin as Toſhiaght dy Vea noa as ſpyrryd-oil; dy ghreinnaghey oo, as dy leeideil as dy niartaghey yn Reſoon dooghyſſagh ſhen, leſh ta Jee er choamrey ooilley Sheelnaue.

Agh ſon wheeſh as dy vel oo er n'yannoo ymmodee Reddyn noi yn Ghialdyn va jeant ayns dty Ennym ec dty Vaſhtey,—as dy bee oo feme towſe ſmoo dy *Ghrayſe* as dy *Chooney*, dy niartaghey oo dy haſſoo magh noi Miolaghyn y Theihll, yn Eill, as y Drogh-ſpyrryd, as dy yannoo dty Churrym ayns y Stayd ſhen dy Vea, huggey nee Ard-chiarail Yee geamagh ort:—T'ou niſh er-y-fa ſhen er dty chuirrey dy ghoaill Ayrn jeh'n Sacrament elley,——SACRAMENT SHIBBER Y CHIARN; lioriſh ſhen my nee oo Arrys firrinagh y ghoaill, foddee oo Leih y gheddyn ſon ooilley ny Peccaghyn t'ou rieau er n'yannoo, as lheid ny Grayſeyn elley ta feme ayd orroo, dy leeideil oo gys y Vea veayn as Maynrys dy bragh farraghtyn.

Shen-y fa gow Kiarail, dy hoiggal chammah as oddys oo [yn Oardaghey Caſherick] ſhen huggey t'ou er dty eam, as ny ſmoo cha vel Jee dy hirrey.—

For

For if you go to the *Lord's Supper* without conſidering the Reaſon of that Ordinance, and the very great Concern you have in it,——without ſeeing the Neceſſity and Bleſſing of a *Redeemer*, you will go with Indifference, and return without ſuch Benefit as you might otherwiſe hope for.

To prevent this you ſhould ſeriouſly conſider what Account the Holy Scriptures have given us of the Condition we are in, both with reſpect to this Life, and the Life which is to come.

That is,——That we are by Nature Sinners: and that, as ſuch, God cannot take Pleaſure in us:—And that if we die, before we are reſtored to his Favour, we ſhall be ſeparated from him, and miſerable for ever.

This will lead you to inquire, how the Nature of Man came to be thus diſordered, and prone to Evil; for you muſt not imagine, that God, who is infinitely good, created Man in ſuch a State of Corruption, as you now *ſee* and *feel him* to be in; but that he muſt have fallen into this wretched Condition, ſince he came out of the Hands of his Creator.

Son my t'ou goll gys *Shibber y Chiarn* fegooiſh Toiggal cooie ayd jeh'n Oardaghey ſhen, as y Coſney feer vooar ta ayd lioriſh,—gyn taſtey ayd jeh Ymmyrch as Bannaght *Ferkiannee*, hed oo gys y Chreeſtiaght leſh beggan Scanſh, as chyndaa-ee oo veih fegooiſh lheid y Vondeiſh as oddagh oo er aght elley treiſhteil er y hon.

Dy haghney ſhoh lhiſagh oo ſmooinaghtyn dy dowin er y Coontey ta Goo Caſherick Yee er chur dooin jeh'n Stayd ta ſhin ayn, chammah 'ſy Vea ſhoh, as jeh ſhen ta ry-heet.

Ta ſhen dy ghra,—Lioriſh Dooghys dy vel ſhin Peccee: as myr ta ſhin Peccee, nagh vod Jee Taitnys y ghoaill aynin:—As my yiow mayd Baaſe roiſh my jig mayd ayns Foayr riſh, dy bee mayd er nyn ſcarrey veih, as ayns Treihys er ſon dy bragh.

Leeidee ſhoh oo dy vriaght, kys haink Dooghys Dooinney gys y Stayd varvaanagh ſhoh, as aggindagh er Olk; ſon cha nhegin dhyt ſmooinaghtyn, dy ren Jee, ta erſkyn-earroo mie, Dooinney y chroo ayns lheid y Stayd pheccoil, as t'ou niſh *fakin* as *gennaghtyn eh* niſh dy ve ayn; agh dy nhegin da ve er huittym ayns y Stayd hreih ſhoh, lurg da v'er jeet aſs Laueyn e Er-croo.

And ſo the Scripture informs us.—In the third Chapter of *Geneſis*, we have this following Account of the State of Man, Before, and After the Fall:

That *Adam* and *Eve*, from whom ſprang all Mankind, *were created in the Image of God;* that is, holy and innocent, having *a perfect Knowledge of their Duty*, a *Command of their Will and Affections*, and a *Power*, through the Grace of God, *to do what they ſaw fit to be done.*

In this Condition they were placed in *Paradiſe*, *in a State of Trial*, with a Promiſe of immortal Life and Happineſs, if they ſhould continue to *Fear*, to *Love*, to *Honour* and *Obey* their Creator; as alſo, with an expreſs Warning of the dreadful Conſequence of their Diſobedience.

Notwithſtanding which Warning, they, through the Temptation of the Devil, tranſgreſſed the Commands of God; and by doing ſo, they did not only forfeit all Right to the Promiſe of eternal Life and Happineſs, but alſo contracted ſuch a *Blindneſs in the Underſtanding*, ſuch a *Diſorder in their Will and Affections*, as all their Poſterity feel to their Sorrow; and became ſubject to Sin, and the Puniſhment of

As myr ſhen ta Goo Yee ginſh dooin.——Ayns y traſs Chabdil jeh Lioar *Geneſis*, ta'n Coontey ſhoh ain jeh Stayd Dooinney, Roiſh, as Lurg da tuittym ayns Peccah:

Dy row *Adam* as *Aue*, jeu rug ooilley Sheelnaue, *er nyn groo ayns Caſlys Yee*; ta ſhen, caſherick as gyn-logh, leſh *Tuſhtey firrinagh jeh nyn Gurrym*, leſh *Smaght harriſh nyn Aigney as nyn Yeearreeyn*, as *Pooar* trooid Grayſe Yee, *dy yannoo ſhen heeagh ad cooie dy ve jeant.*

Ayns y Stayd ſhoh v'ad ſoit ayns *Pargeiys*, *er-chee dy phrowal ad*, leſh Gialdyn jeh Bea veayn as Maynrys, my yinnagh ad tannaghtyn dy ghoaill *Aggle* roiſh, dy chur *Graih*, *Ooaſhley* as *Biallys* da nyn Ver-croo; leſh Raaue geyre myrgeddin jeh'n Jerrey atchimagh harragh er nyn Mee-viallys.

Agh ſon ooilley yn Raaue ſhoh, ren ad, trooid Miolaghey yn Drogh-ſpyrryd, Saraghyn Yee y vriſhey; as lioriſh ſhen y yannoo, cha ren ad ny lomarcan coayll dy chooilley Chairys gys y Gialdyn jeh Bea as Maynrys dy bragh farraghtyn, agh ren ad myrgeddin tuittym fo lheid y *Deillid ayns nyn Duſhtey*, fo lheid y *Vee-reiltys ayns nyn Aigney as nyn Yeearreeyn*, as ta ooilley nyn Sluight gennaghtyn gys nyn Drimſhey;

Sin,

Sin, which is Miſery and Death.

Concerning the *Nature* and *Greatneſs* of this Sin, we are to judge of it by the Greatneſs of the Puniſhment inflicted upon them and their Poſterity:

——*For God, being infinitely Juſt and Holy, could not inflict a Puniſhment greater than their Sin deſerved.*

Now this was the Occaſion of that *univerſal Corruption* and *Wickedneſs*, which you ſee and hear of in the World, and which you cannot but, in ſome Meaſure, feel in your own Nature:——For, as the Scripture informs us, *Gen.* v. 3. *Adam begat his Children in his own Likeneſs;* that is, with ſuch a depraved Nature as his was then become.

And now conſider into what a ſad Condition theſe unhappy Offenders had brought themſelves, *and remember that this is your own Condition, and the Condition of all their Poſterity.*

The Law of Nature and Reaſon was ſtill in Force, and could not poſſibly be diſpenſed with.——At the ſame Time they found by ſad Experience, That, as St. *Paul* deſcribes the fallen State of Man, *there was*

as haihk ad dy ve fo Reill as Kerraghey Peccah, quoid ta Treihys as Baaſe.

Mychione Dooghys as Mooadys y Pheccah ſhoh, ſhegin dooin briwnys, lioriſh Mooadys y Cherraghey hie er cur orroo hene as nyn Sheeloghe:---*Son cha voddagh Jee, ta erſkyn earroo Cairal as Caſherick, Kerraghey s'trimmey y chur orroo na va nyn Beccah er hoilchin.*

Niſh ſhoh va Oyr as Bun ooilley yn *Olk* as *y Vee-chraueeaght ſhen ſey-ny-cruinney*, t'ou ſakin as claſhtyn jeh ayns y Theihll, as ſhoh cha vod oo agh gennaghtyn, ayns Ayrn, ayns dty Ghooghys hene:-----Son myr ta Goo Yee ginſh dooin ayns Lioar *Geneſis* v. 3. *Hooar Adam e Chloan ayns e Chaſlys hene;* ta ſhen, leſh lheid y Dooghys peccoil as v'eh hene niſh ayn.

As niſh ſmooinee uſs dy dowin er, cre'n Stayd hrimſhagh va ny Peccee mee-vaynrey ſhoh er hayrn ad hene ayn, *as cooinee dy nee ſhoh dty Stayd hene, as Stayd ooilley nyn Sheeloghe.*

Va Leigh Dooghys as Reſoon foaſt ayns ſlane Bree, as cha voddagh eh er aght erbee ve currit dy lhiattee.——Ec y Traa cheddin dennee ad lioriſh Prowal hrimſhagh, myr ta'n Noo *Paul* cur Coontey jeh

a Law in their Members warring againſt the Law of their Mind; ſo that the Good which they would, they did not; but the Evil that they would not, that they did, Rom. vii.

There could not ſure be a Condition more deplorable than this:—To live only to contract evil Habits; and by doing ſo,—To increaſe their Guilt,—To diſpleaſe their Creator,—and, To leave an Offſpring as miſerable as themſelves.

This therefore gave Occaſion to God to manifeſt another of his moſt glorious Perfections, that is, his infinite *Goodneſs* and *Mercy*.

For God foreſeeing this lamentable Condition into which they had fallen by departing from their Obedience, his *Goodneſs* had provided ſuch a Remedy, as that neither they, nor any of their Poſterity, ſhould, on account of *their* Fall, be eternally miſerable, except through their own Fault.

He, therefore, in Conſideration of a *Redeemer*, one of the Seed of the Woman, who ſhould make full Satisfaction to the Divine Juſtice for their Tranſgreſſion, and who ſhould *bruiſe the Head*, or break the *Power*, of that *Serpent*, (the Devil)

Stayd Dooinney ayns Peccah, Dy *row Leigh ayns ny Oltyn ac caggey noi Leigh nyn Aigney; myr ſhen yn Vio bailliu, ſhen cha ren ad; agh yn Olk nagh bailliu, ſhen ren ad*, Rom. vii.

Son ſhickyrys cha voddagh Stayd s'trimſhee na ſhoh y ve: ——'Sy Vea ſhoh ynrycan dy gheddyn drogh Oaſhyn; as lioroo ſhen,——Dy viſhaghey nyn Beccah,——Dy chur Jymmooſe er nyn Ver-croo,——as, Dy aagail ſluight nyn yei cha treih roo hene.

Shoh er-y-ſa ſhen hug Oyr da Jee dy hoilshaghey [da'n Theihll] Ayrn elley jeh e Ghooghys ſmoo gloyroil, ta ſhen, e *Vieu* as e *Vyghin* erſkynearroo.

Son myr honnick Jee ro-laue yn Stayd hreih ſhoh, ayn v'ad er huittym lioriſh nyn Mee-viallys, va'n Vieys echey er chiarail lheid y Saaſe ſhen dy Haualtys, nagh blhiaſs edyr daue hene, ny da veg jeh nyn Sheeloghe ve ayns Treihys dy bragh farraghtyn, kyndagh riſh yn Peccah *oſſyn*, agh trooid yn Foill oc hene.

Shen-y-ſa er coontey *Ferkionnee*, Dooinney jeh ſluight y Vea, yinnagh Lhiaſſaghey ſlane da Cairys Yee ſon nyn Beccah, as *vrooagh Kione*, ny vriſhagh *Pooar*, yn *Ard-nieu* ſhen (yn Jouyl) ren ad y violaghey gys Peccah;—Er coontey'n Sluight

Devil) who tempted them to Sin;—In Conſideration of this promiſed Seed, God entered into a *New Covenant* with them, by way of Remedy, for what was paſt, and could not be undone.

We have reaſon to believe, that this *New Covenant* was more fully explained to *Adam*, than is ſet down in this ſhort Account given us by *Moſes*, and as it is more fully explained in the Goſpel; and which was to this Purpoſe:——*That on Condition of their ſincere Repentance, and ſincere Obedience afterwards, they ſhould be reſtored to the Favour of God: and after Death, to that Life and Happineſs, which in their State of Innocence was promiſed to them without taſting of Death;* which Favour they had forfeited by their Diſobedience.

And when we conſider, that our *firſt Parents*, now become Sinners, ſtood in need of an *Atonement*, without which, while under the Diſpleaſure of God, their very Lives muſt be a Burthen; and it being decreed by God, as it afterwards appeared, *that without ſhedding of Blood there was to be no Remiſſion of Sin;* i. e. without the Death of the Sinner, or ſome one in his Stead: We

ſhoh va giallit, rèn Jee *Conaant Noa* y yannoo roo, myr Saaſe dy yannoo Lhiaſſaghey ſon y Peccah va hannah jeant oc, as nagh voddagh niſh v'er ny raſſey.

Ta Oyr ain dy chredjal, dy row Tuſhtey ſmoo er ny choyrt da *Adam* jeh'n *Chonaant Noa* ſhoh, na ta ſoit ſheeſe ayns y Choontey giare ſhoh t'er ny choyrt dooin lioriſh Moſes, as myr te ny s'baghtal er ny hoilſhaghey ayns y Tuſhtal; as ſhen va er yn Aght ſhoh:------ *Er Coontey nyn Arrys creeoil, as nyn Miallys firrinagh ny lurg ſhen, dy beagh ad reeſht goit ſtiagh ayns Foayr riſh Jee: as lurg Baaſe, dy voghe ad yn Vea as y Vaynrys ſhen, va giallit daue ayns nyn Stayd dy Neuloghtynys fegooiſh blaſhtyn jeh'n Vaaſe;* yn Foayr cheddin v'ad er choayll lioriſh nyn Meeviallys.

As tra ta ſhin goaill gys nyn Gree, dy row nyn *gied Ayr as Moir*, niſh jeant nyn Beccee, ſeme *Lhiaſſaghey* ve jeant er nyn ſon, n'egooiſh choud as v'ad fo Jymmooſe Yee, beign da cer nyn Mioys hene ve ny Errey daue; as ſon wheeſh as dy row eh ſarit lioriſh Jee, myr ve ny lurg ſhen er ny hoilſhaghey, *Fegooiſh Deayrtey foalley nagh row Leih Peccah edyr dy ve*; ta ſhen, fegooiſh Baaſe

do

do therefore conclude, that, at this Time, God did appoint *Sacrifices*, or Sin-offerings, to make an Atonement for the Soul, and to foreſhew the *Sacrifice* of Jeſus Chriſt, (which we now commemorate) until he ſhould be offered in behalf of them and all their Poſterity.

And this appears from what follows in the next Chapter of *Geneſis*, where we find *Abel*, by Faith, (that is, believing and depending upon this Ordinance of God, for the Remiſſion of Sins, until the promiſed Redeemer ſhould come; we find him) offering *a Sacrifice* which was acceptable to God, that is, a *Sin-offering*, which his Brother not doing, was rejected.

But here take notice and remember, that theſe *Sacrifices* could not take away Sin, but only through Obedience to the Ordinance of God, and through Faith in the promiſed Seed.

They were indeed very inſtructive and proper to lead Sinners to Repentance, and Amendment of Life, when they ſaw, that their Sins could not be forgiven, *but by the Death of an innocent Creature*, y Pheccagh, ny Baaſe Fer ennagh er e hon: Ta ſhin er-yfa ſhen goaill ſon ſhickyrys dy nee, ec y Traa ſhoh, doardee Jee *Ourallyn* ny Chebballynpeccah, dy yannoo Lhiaſſaghey ſon yn Annym, dy chowraghey yn *Oural* veagh jeant jeh Yeeſey Creeſt (ta ſhin niſh freayll Cooinaghtyn jeh) derrey veagh eh er ny hebbal aſs y lieh ocſyn as ooilley nyn Sheeloghe.

As ta ſhoh er ny akin lioriſh ny ta ſcruit ayns y chiarroo Chabdil jeh Lioar *Geneſis*, raad ta ſhin feddyn *Abel* lioriſh Credjue (ta ſhen dy ghra, credjal as treiſhteil ayns yn Oardaghey ſhoh dy Yee, ſon Leih Peccaghyn, derrey harragh yn Fer-kionnee va giallit; ta ſhin feddyn eh) chebbal Oural taitnyſſagh da Jee, ta ſhen, *Oural-Peccah*, ſon gyn jannoo ſhoh va e Vraar er ny gheyrey.

Agh ayns ſhoh gow taſtey as cooinee, nagh voddagh ny *Ourallyn* ſhoh goaill erſooyl Peccah, agh ynrycan trooid Biallys gys Oardaghey Yee, as trooid Credjue ayns y Sluight va giallit.

V'ad dy jarroo Ynſaghey feer chooie dy leeideil Peccee gys Arrys as Lhiaſſaghey Bea, tra honnick ad, nagh voddagh nyn Beccaghyn v'er nyn leih, *agh lioriſh Baaſe y Chretoor gynloght* va'n uill dy lhiggey aſs, as bleeding

bleeding and dying before their Eyes, to make an Atonement for their Sin.

And as *all good Men*, before the Coming of Chriſt, did moſt religiouſly keep up the Remembrance of the promiſed Seed, and obtained the Pardon of their Sins, and Acceptance with God, *upon offering Sacrifices through Faith in a Redeemer which was to come;* ——So *all Chriſtians*, ſince the Coming of that *Redeemer*, are obliged, as they hope for Pardon, and Favour from God, to keep up the Remembrance of God's great Mercy, in ſending us a *Redeemer*, and of what that *Redeemer* has done to ſave us; and this in the Manner which He himſelf hath ordained.

Now that you may be more ſenſible of, and thankful to God for, this his infinite Loving-kindneſs, and that you may be fully convinced of the Neceſſity and Bleſſing of a Redeemer, you ought to know and conſider, that our *Saviour* and *Redeemer* came not, *until Man had been tried in all Conditions*,——In a State of Innocence,—Under the Government of his own Reaſon,—and Under the Law given by Moſes:—All which Methods of Providence,

goll dy baaſe kiongoyrt riſh nyn Sooillyn, dy yannoo Lhiaſſaghey ſon nyn Beccah.

As myr ſhen *dy chooilley Ghooinney mie*, roiſh my dainк Creeſt, dy feer chrauee freayll ſeoſe Cooinaghtyn jeh'n Sluight v'er ny ghialdyn, as dy dooar ad Leih ſon nyn Beccaghyn, as Soiaghey jeant jeu lioriſh Jee, *lioriſh chebbal Ourallyn trooid Credjue ayns Fer-kionnee va ryheet;*——Myr ſhen, neayr as haink y *Fer-kionnee* cheddin, ta *dy chooilley Chreeſtee* kianlt, myr t'ad jerkal riſh Pardoon as Foayr veih Jee, dy chummal ſeoſe Cooinaghtyn jeh Myghin vooar Yee ayns coyrt hooin *Fer-kionnee*, as jeh ny ta'n *Ferkionnee* ſhen er n'yannoo dy hauail ſhin; as ſhoh er yn aght t'eh hene er n'oardrail.

Niſh dy vod Tuſhtey ſhare y ve ayd's jeh, as oo ny s'booiſal da Jee ſon, ſhoh e Chenjallys ghraihagh erſkyn-earroo, as dy vod Credjue, s'troſhey y ve ayd jeh nyn Ymmyrch as Bannaght yn *Er-kionnee*, lhiſagh oo toiggal as dy dowin ſmooinaghtyn, nagh dainк nyn *Saualtagh* as nyn *Ver-kionnee*, *derrey va Dooinney er ny phrowal ayns dy chooilley Stayd-bea*,—— Ayns Stayd dy Neuloghtynys,-----Fo Reill yn Reſoon Echey hene, ---As Fo yn Leigh v'er ny Choyrt liorish Modence,

dence, thro' the perverſe Will of Man, had been rendered ineffectual for the Amendment of the World.—Notwithſtanding which, ſuch was the Goodneſs of God, that He ſent, after all, *his only beloved Son*, to take our Nature upon him, and to aſſure Mankind of the tender Love which he had for his poor Creatures who were ruining themſelves, without perceiving the Danger they were in.

This was the *Promiſed Seed!*—Promiſed to *Adam*, as *He* that ſhould break the Serpent's Head, or Power of the Devil:—Promiſed to *Abraham*, as *He in whom all the Nations of the Earth ſhould be bleſſed*:—Promiſed to the People of *Iſrael*, as *that Prophet* whom they ſhould hear and obey at their Peril:—Laſtly, promiſed to *David*, *as one whoſe Kingdom ſhould have no End*,——And indeed it was with *this Promiſe* that God ſupported the Spirits of all that feared him, and were in Fear for themſelves, until the Fulneſs of the Time for his Appearance ſhould come.

And now this *Promiſed Redeemer* being come, He firſt ſhewed by his own Example, ſes:——Ooilley ny Saafeyn cheddin jeh Ard-chiarail Yee, trooid Aigney vee-reiltagh Dooinney haink dy ve neuvreeoil dy lhiaſſaghey yn Seihll.—Ny-yeih lheid ſhen va Mieys Yee, lurg ooilley dy dug eh *e Vac ynrycan ennoil*, dy ghoaill y Dooghys ainyn er, as dy chur Shickyrys da Sheelnaue jeh e Ghraih veiygh da e Chretooryn boghtey, va dy chur naardey ad hene, fegooiſh Ennaghtyn jeh'n Dangeyr v'ad ayn.

Shoh va'n *Sluight giallit!*—Giallit da *Adam*, myr *Fer* yinnagh broo Kione yn Ard-nieu, ny Pooar y Drogh-ſpyrryd:—Giallit da *Abraham*, myr *Eſhyn ayn veagh ooilley Aſhoonyn ny Hooirey er nyn mannaghey*:—Giallit da Pobble *Iſrael*, myr y *Phadeyr ſhen* beign daue claſhtyn riſh as ve biallagh da er Gaue anmey:—Er-jerrey ooilley, giallit da *David*, *myr Eſhyn*, *er e Reeriaght nagh beagh Jerrey erbee*,——As dy jarroo ſhe leſh y *Gialdyn ſhoh* ren Jee cummal ſeoſe ny Creeaghyn ocſyn ooilley va goaill aggle roiſhyn as v'ayns Aggle er nyn ſon hene, derrey harragh yn ſlane Traa mygeayrt daſyn dy hoilſhaghey eh-hene da'n Theihll.

As niſh dy vel y *Fer-kionnee Giallit* er jeet, Hoilſhee eh hoſhiaght lioriſh y Sampleyr echey recorded

recorded in the Goſpel, how Men muſt live, ſo as to pleaſe God.——And the Law of Nature, as well as the Law of *Moſes*, having thro' Sin been much obſcured and perverted, he explained them, and gave us ſuch other Laws and Rules, as were abſolutely neceſſary to mend our Nature,—to reſtore us to the Image of God,—to keep us from Backſliding, and—to fit us for Heaven and Happineſs.

And becauſe in the Decrees of God, as was before obſerved, *without ſhedding of Blood there could be no Remiſſion of Sin;* and it being impoſſible that the *Blood* or *Life* of any other Creature, or of any mortal Man, could take away the Guilt and Puniſhment due to Sin;—our gracious God, both to give to Mankind the greateſt Token of his Love, and at the ſame time, to ſhew how great his Hatred to Sin is, by the Greatneſs of the Puniſhment it required, *He ſent his own Son to be the Propitiation for our Sins;* that is, to make Satisfaction to his Juſtice, and to take off the juſt Diſpleaſure which he had declared againſt Sinners.

And his SON (bleſſed for hene, ta ſcruit ayns y Tuſhtal, kys lhiſagh Deiney gymmyrkey nyn Mea dy ve taitnyſſagh da Jee.——As myr va Leigh Dooghys chammah as Leigh *Voſes*, dy mooar er ny gholley as er ny chaſſey trooid Peccah, hoilſhee eſhyn y Bun oc, as hug eh dooin lheid ny Leighyn as Saraghyn elley ſhen, as va ſlane ymmyrchagh dy lhiaſſaghey nyn Ghooghys,—dy hyndaa ſhin reeſht gys Caſlys Yee,—dy reayll ſhin veih ſkirraghtyn, as—dy yannoo ſhin cooie ſon Niau as Maynrys.

As er-yn-oyr lioriſh Oardaghyn Yee, myr dooyrt ſhin roïe, *fegooiſh Deayrtey foalley nagh row Leih Peccah dy ve ayn*; as myr ve neu-phoſſible dy voddagh *Fuill* ny *Bioys* Cretoor erbee elley, ny Fuill Dooinney erbee marvaanagh, goaill erſooyl Loght as Kerraghey Peccah;——nyn Yee grayſoil, chammah dy chur da Sheelnaue yn Cowrey ſmoo jeh e Ghraih, as ec y Traa cheddin, dy hoilſhaghey cre wheeſh as va e Ghwoaie er Peccah, lioriſh Mooadys yn Cherraghey va ſoit er, *Hug eh e Vac hene dy ve ny Oural-ſhee ſon ny Peccaghyn ain;* ta ſhen, dy yannoo Lhiaſſaghey da e Chairys, as dy veiyghey e Ymmooſe cairal v'eh er n'ockley-magh noi Peccee.

As e VAC (bannit dy bragh ever

ever be his Goodneſs!) knowing how dreadfully ſad the Condition would be of all ſuch, who ſhould live and die under the Diſpleaſure of God, and what unconceivable Happineſs they would deprive themſelves of; He therefore, moved with Compaſſion for ſo great a Calamity, undertook to obtain their Pardon.

In order to this, he cloathed himſelf with our Fleſh, that, as *Man*, *He* might ſuffer what our Sins had deſerved, and, as He was the *Son of God*, he might make a full and ſuitable Satisfaction to the Divine Juſtice, offering himſelf a *Sacrifice* for the Sins of the whole World: And for the Joy of delivering ſo many Millions of Souls from Miſery, he endured *the Death of the Croſs*, and all the Afflictions leading to it, which we find recorded in the Goſpel.

And by this worthy *Sacrifice*, all Mankind are reſtored to the Favour of God, and put into a Way and State of Salvation; God having for his Son's ſake promiſed to pardon all ſuch as ſhall repent, and forſake their Sins, *and bring forth Fruits meet for Repentance*;---As alſo to give his Holy Spirit to all dy row e Vieys!) toiggal cre cha atchimagh treih veagh y Stayd ocſyn ooilley, yinnagh beaghey as baaſe y gheddyn ſo Jymmooſe Yee, as cre'n Vaynrys erſkyn Tuſhtey chaillagh ad lioriſh; ſhen-y-fa ayns e Ard-erreeiſh ſon lheid y Treihys doogh, ghow eh er dy chooſney Pardoon daue.

Dy chooilleeney ſhoh, ghow eh er hene yn Eill ainyn, dy voddagh *Eh*, myr *Dooinney*, ſurranſe ſhen va ny Peccaghyn ainyn er hoilchin; as myr v'eh *Mac Yee*, dy voddagh eh Lhiaſſaghey ſlane as cooie y yannoo da'n Chairys Flaunyſſagh, chebbal eh hene ny Oural ſon Peccaghyn y Theihll ooilley: As er Graih yn Voggey dy livrey whilleen milley Annym veih Treihys, duillee eh *Baaſe ny Croſhey*, as ooilley yn Seaghyn ta bentyn riſh, myr ta ſhin lhaih ayns y Suſhtal.

As lioriſh yn *Oural* ooaſle ſhoh, ta ooilley Sheelnaue reeſht goit ſtiagh ayns Foayr riſh Jee, as er nyn goyrt ayns Raad as Stayd dy Haualtys; Myr va Jee er Graih e Vac er n'ghialdyn dy leih daueſyn ooilley ghoys Arrys, as hreigys nyn Beccaghyn, *as ymmyrkys magh Meſs cooie dy Arrys*;---As myrgeddin dy choyrt e Spyrryd Caſuch

ſuch as ſhall ſincerely deſire him;—And laſtly, to make them eternally happy after Death, if during this ſhort State of Trial, which is deſigned to amend our corrupt and diſordered Nature, they endeavoured to obſerve the Rules which he has given them, and which are abſolutely neceſſary to make them capable of Heaven and Happineſs.

Stop here awhile,—and adore the infinite Goodneſs of God, who did not overlook loſt Mankind, but ſent his Son to redeem us.

He might in ſtrict Juſtice have required Men to have lived up to the Law of *Nature* and *Reaſon* given in the State of Innocence, on pain of being for ever ſeparated from his Preſence: But inſtead of that, he has been graciouſly pleaſed to accept of our ſincere, tho' imperfect, Obedience, and of our ſincere Repentance, when we have done amiſs, and return to our Duty.

Conſider this ſeriouſly:----- And you cannot but expreſs your Thankfulneſs after ſome ſuch manner as this.

ſherick daueſyn ooilley nee dy creeoil Eſhyn y yeearree;----As ec y jerrey, dy chur daue Maynrys dy bragh farraghtyn lurg y Vaaſe, my ſhe ſhen ayns y Stayd ghiare ſhoh dy Phrowal, ta kiarit dy lhiaffaghey nyn Ghooghys neu-ghlen as mee-reiltagh, ren ad y chooid ſhare dy chooilleeney ny Saraghyn t'eh er hoiaghey roue, as ny Saraghyn cheddin ta er dy chooilley Chor ymmyrchagh dy yannoo ad cooie ſon Niau as Maynrys.

Niſh ſnooinee dy dowin er ſhoh ſon tammylt,——as cur Ooaſhley da Mieys erſkyn-earroo Yee, nagh ren beg y hoiaghey jeh Sheelnaue caillit, agh hug e Vac dy livrey ſhin veih Loght Peccah.

Ayns y lhome Chairys oddagh eh v'er harey Deiney dy v'er leeideil nyn Mea corrym riſh Leigh nyn *Ghooghys* as y *Reſoon* va oc 'ſy Stayd dy Onid, fo Briwnys dy ve ſcarrit veih e Eaniſh ſon dy bragh: Agh ayns Ynnyd ſhen, S'cooidſave leſh dy grayſoil dy yannoo Soiaghey jeh nyn Miallys ynrick ga neu-feeu, as jeh nyn Arrys ſirrinagh, tra ta ſhin er n'yannoo dy aggairagh, as chyndaa reeſht gys nyn Gurrym.

Gow uſs ſhoh dy dowin gys dty Chree:—As eiſht cha vod oo agh ſoilſhaghey dty Vooiſe: ayns lheid ny Goan ſhoh.

The

The PRAYER.

BLESSED be God for ever for this Inſtance of his Love to fallen Mankind, in committing the miſerable Caſe of his unhappy Creatures to no leſs a Perſon than his own Son!—We are not worthy of all the Mercies which thou haſt ſhewed thy Servants.——Grant, O God, that this wonderful Love may not be loſt upon me: But that, knowing my ſad Condition by Nature, I may be truly convinced of the Neceſſity and Bleſſing of a Redeemer; and that I may, with a Heart full of Gratitude, join with thy Church in giving our devouteſt Thanks to Thee, and in keeping up the Remembrance of what thy bleſſed Son has done and ſuffered for us; to whom, with Thee and the Holy Ghoſt, be all Honour, Praiſe, and Thankſgiving, for ever and ever. *Amen.*

YN PHADJER.

BANNIT dy row Jee er ſon dy bragh ſoit y Cowrey ſhoh jeh e Ghraih da Sheelnaue peccoil, ayns gyn coyrt Stayd hrimſhagh e Chretooryn treih ſo Kiarail Perſoon veg ſloo na e Vac hene!—Cha vel ſhinyn feeu jeh ooilley ny Myghinyn t'ou er hoilſhaghey da dty Harvaantyn.——Giall, O Yee, nagh bee yn Ghraih yindyſſagh ſhoh caillit orrym's. Agh, toiggal my Stayd hreih liorish Dooghys, dy vod ſlane Tuſhtey ve aym jeh nyn Veme as Bannaght yn Er-kionnee; as dy voddym leſh Cree lane dy Vooiſe, goll leſh dty Aggliſh ayns coyrt dhyt nyn Mooiſe ſmoo crauee, as ayns cummal ſeoſe Cooinaghtyn jeh ny ta dty Vac er n'yannoo as er hurranſe er nyn ſon; huggeyſyn, Mayrt's as y Spyrryd Noo, dy row dy chooilley Ooaſhlev, Moylley, as Toyrtbooiſe, ſon dy bragh as dy bragh. *Amen.*

SECT. II.

The End and Inſtitution of the Lord's Supper.

ST. *Paul* concludes his firſt Epiſtle to the *Corinthians*, with this remarkable Direction;—*If any Man*

CAB. II.

Oyr as Oardagh Shibber y Chiarn.

TA'N *Noo Paul* cur jerrey er y chied Screeuyn echey gys ny *Corinthianee*, leſh y Sarey ſhoh ta feeu nyn Daſtey;

love

love not the Lord Jeſus, let him be Anathema Maranatha; that is,—Let him be ſeparated from your Communion, as one under the Diſpleaſure of God, and, without a timely Repentance, in no Poſſibility of being ſaved; —Nothing being more grievous in the Sight of God, than for a Sinner to ſlight the greateſt Inſtance of his Mercy that was ever offered to Man, as well as the only Means of his Salvation.

To prevent this, and to hinder Sinners from forgetting [which they are but too apt to do] this Token of God's infinite Love, and to fix the Love of Jeſus Chriſt more ſurely in our Hearts and Memory, He himſelf hath taken care, that his Love and Mercy ſhould, throughout all Generations, be remembered: He did therefore ordain this Sacrament as a Memorial of our Redemption, and of his Love for us;—as a Pledge to aſſure us of it, and as an outward Means and Sign of teſtifying, as well as increaſing, our Love to him.

The holy Apoſtles of Chriſt, who were preſent when he firſt adminiſtered this Sacrament, give us the follow-

----*My ta Dooinney erbee nagh nhynney leſh y Chiarn Yeeſey, lhig da ve* Anathema Maranatha; ta ſhen, --Lhig da ve ſcarrit veih'n Cheſhaght eu, myr Fer fo Jymmooſe Yee, as, ſegooiſh Arrys leah nagh vod er Aght erbee ve er ny hauail;--- Er-yn-oyr nagh vel Nhee erbee ny s'eajee ayns Shilley Yee, na ſon Peccagh dy hoiaghey beg jeh'n Cowrey ſmoo ſhoh jeh e Vyghin va rieau chebbit da Dooinney, chammah as yn ynrycan Saaſe jeh'n Taualtys echey.

Dy haghney ſhoh, as dy lhiettal Peccee (myr t'ad ro aarloo) dy yarrood yn Cowrey ſhoh jeh Graih erſkyn-towſe Yee, as dy hoiaghey Graih Yeeſey Creeſt ny ſhickyree ayns nyn Gree as nyn Gooinaghtyn; T'eh hene er ghoaill Kiarail, dy beagh Cooinaghtyn er ny reayll jeh e Ghraih as e Vyghin, trooid magh dy chooilley Heeloghe: Ren eh er-y-ſa ſhen goardrail y Sacrament ſhoh myr Imraa jeh nyn Livrey-ys, as jeh e Ghraih dooinyn;---myr Gioal dy hickyraghey ſhin jeh, as myr Saaſe as Cowrey baghtal dy hoilſhaghey, chammah as dy viſhaghey, nyn Ghraih huggey.

Ta Oſtyllyn Caſherick Chreeſt, va kionfeniſh tra ren eh hoſhiaght yn Sacrament caſherick ſhoh y hirveiſh, cur

ing

ing Account of its End and Inſtitution.

They ſignify to us in the firſt Place, that *this Sacrament* was ordained by Chriſt the ſame Night in which he was betrayed, and after they had obſerved the *Paſſover*, which had been ordained to preſerve the Memory of their great Deliverance from the Bondage of *Egypt*, and which did prefigure, and was a Prophecy of, a much greater Deliverance, which *Jeſus Chriſt* was to be the Author of, not only for them, but for all Mankind:—And which *Prophecy* was ſurprizingly fulfilled by that People, without knowing what they were a-doing, when they crucified Jeſus Chriſt, *the true Paſchal Lamb*, the very *ſame* Month, the very *ſame* Day of the Month, and the very *ſame Hour* of the Day, that the *Paſchal Lamb* was firſt ordained to be ſacrificed.

Now after the *Paſchal Supper*, as the Apoſtles relate it, *—Jeſus Chriſt took Bread, and bleſſed it, and brake it, and gave it to his Diſciples, ſaying, Take, eat: This is my Body, which is given for you: This do in Remembrance of Me. He took alſo the Cup, and gave Thanks, and gave it to them, ſaying, Drink ye all*

dooin y Coontey ſhoh jeh'n Oyr as yn Oardaghey.

T'ad ſoilſhaghey dooin ayns y chied Ynnyd, dy row yn *Sacrament ſhoh* oardit lioriſh Creeſt yn Oie cheddin ayn v'eh er ny vrah, as lurg daue v'er n'ee yn *Eayn Caiſht*, va ſarit dy reayll ſeoſe Cooinaghtyn jeh nyn Livrey-ys mooar veih Bondiaght *Egypt*, as ren cowraghey ro-laue, as va ny Adeyrys jeh, Livrey-ys foddey ſmoo, va *Yeeſey Creeſt* dy chofney, cha nee ynrycan daueſyn, agh da ooilley Sheelnaue:—As va'n *Phadeyrys* ſhen ayns Aght yindyſſagh cooilleenit lioriſh yn Pobble cheddin, gyn Toiggal oc cre v'ad dy yannoo, tra ren ad Yeeſey Creeſt y chroſſey, yn *Eayn Caiſht ſirrinagh*, ayns yn eer Vee *cheddin*, er yn eer Laa *cheddin* jeh'n Vee, as ayns yn eer *Oor cheddin* jeh'n Laa, va'n Eayn Caiſht hoſhiaght oardit dy v'er ny ouralley.

Niſh lurg *Shibber yn Eayn Caiſht*, myr ta ny Oſtyllyn cur Coontey jeh,-----*Ghow Yeeſey Arran, as vannee eh eh, as vriſh eh eh, as hug eh eh da e Oſtyllyn, gra, Gow-jee, ee-jee, Shoh my Chorp's, t'er ny choyrt er nyn ſon eu: Jean-jce ſhoh ayns Cooinaghtyn jeem's.---Ghow eh myrgeddin y Cappan, as hug eh Booiſe, as chur eh daue eh, gra,*

of

of this, for This is my Blood of the New Covenant, which is ſhed for you, and for many, for the Remiſſion of Sins: This do, as oft as ye ſhall drink it, in Remembrance of Me; for as oft as ye ſhall eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.

In Obedience therefore to this Command of Jeſus Chriſt, who has delivered us from a much greater Bondage than that of *Egypt*—The Chriſtian Church keeps up the Memory of *his Love*, his *Sacrifice*, and his *Sufferings* and *Death*, after this ſolemn Manner:

Firſt, as an Acknowledgement that our Lives, and all that we eat or drink to preſerve them, are owing to the Bounty of God, we preſent upon *his Table*, by the *Hands* of his own Miniſter, a Portion of his Creatures, the beſt we have for the Support and Comfort of our natural Life, namely, *Bread* and *Wine*.—After this the *Bread* and *Wine* are conſecrated, the *Bread* is broken, and the *Wine* poured out, to repreſent the Death of Chriſt whoſe Body was broken, and whoſe Blood was ſhed for us.

Iu-jee ooilley jeh ſhoh, ſon ſhe Shoh my Uill's jeh'n Chonaant Noa, t'er ny gheayrtey er nyn ſon ouiſh, as er ſon ymmodee, ſon Leih Peccaghyn: Shoh jean-jee, cha mennick as iu-ys ſhiu eh, ayns Cooinaghtyn Jeem's; ſon cha mennick as eeys ſhiu yn Arran ſhoh, as iuys ſhiu yn Cappan ſhoh, ta ſhiu ſoilſhaghey magh Baaſe y Chiarn derrey hig eh.

Shen-y-fa ayns Biallys da'n Sarey ſhoh jeh Yeeſey Creeſt, t'er livrey ſhinyn veih Bondiaght foddey ſmoo na Bondiaght *Egypt*.—Ta'n Aggliſh Chreeſtee cummal ſeoſe Cooinaghtyn jeh e *Ghraih*, jeh e *Oural*, as jeh e *Hurrunſe* as e *Vaaſe*, er yn Aght arrymagh ſhoh:

Hoſhiaght, myr Cowrey dy vel nyn Mioys, as ooilley ny ta ſhin dy ee as dy iu dy reayll ſhin bio, cheet veih Fcoiltys Yee, ta ſhin ſoiaghey magh er y *Voayrd echey*, leſh *Laueyn* e Hirveiſhagh hene, Ayrn jeh e Chretooryn, yn chooid ſhare t'ain dy niartaghey as dy gherjaghey nyn Mioys dooghyſſagh, ta ſhen dy ghra, *Arran* as *Feeyn*.—Ny lurg ſhoh ta'n *Arran* as y *Feeyn* er nyn gaſherickey, ta'n *Arran* er ny vriſhey, as ta'n *Feeyn* er ny gheayrtey magh, dy chowraghey Baaſe Chreeſt, e Chorp v'er ny vriſhey, as e Uill v'er ny gheayrtey er nyn ſon.

Then the *Miniſter of GOD*, as the *Steward* of Chriſt's Houſhold, applies theſe Bleſſings to every Perſon who receives this Sacrament, in this devout Prayer:—*The Body and Blood of Chriſt, which were given and ſhed for Thee, preſerve thy Body and Soul unto everlaſting Life.*

And we may be aſſured of it, that *this Sacrament* will be to every worthy Communicant, what the *Tree of Life* would have been unto *Adam* and *Eve* in Paradiſe: And that as *they*, had they continued obedient, would have been in no Danger of temporal Death; even ſo *we*, while we feed on this Bread now endued with a Life-giving Spirit, and live as we ought to do, are in no Danger of Death eternal.

Theſe being *Pledges* to aſſure us, that as certainly as Bread and Wine do nouriſh our Bodies, ſo do theſe ſeal to us all the Benefits which Jeſus Chriſt hath purchaſed for us, by his Sacrifice and Death.

And when any *Chriſtian* does wilfully, and for want of Faith, deprive himſelf of

Eiſht ta *Shirveiſhagh Yeu*, myr Stiurt harriſh Lught-thie Chreeſt ſhirveiſh ny Bannaghtyn ſhoh er dy chooilley Pherſoon ta goaill y Sacrament cheddin, ayns y Phadjer chraueee ſhoh:—*Corp as Fuill nyn Jiarn Creeſt hie er coyrt as er deayrtey er dty hon's, dy vreill ad dty Chorp as dty Annym gys y Vea dy bragh farraghtyn.*

As foddee mayd ve ſhickyr jeh, dy bee yn *Sacrament ſhoh* da dy chooilley unnane ta goaill eh dy feeu, jeh'n Foays cheddin veagh *Billey yn Vea* er phrowal da *Adam* as *Aue* ayns Pargeiyst: As myr nagh beagh *adſyn*, dy beagh ad er hannaghtyn bial-lagh, er ve ayns Gaue erbee Baaiſh 'ſy Theihll ſhoh; eer myr ſhen, choud as ta *ſhinyn* beaghey er yn Arran ſhoh niſh coamrit leſh Spyrryd bioghee, as gymmyrkey nyn Mea myr lhiſagh ſhin, cha vel ſhin ayns Gaue erbee jeh'n Baaſe dy bragh farraghtyn:

Son t'ad ſhoh *Gialteenyn* dy chur Shickyrys dooin, cha firrinagh as ta Arran as Feeyn beaghey nyn Gallinyn, cha firrinagh cheddin dy vel ad ſhoh ſealal dooin ooilley ny Bannaghtyn ta Yeeſey Creeſt er chofney dooin, lioriſh e Oural as e Vaaſe.

As tra ta *Creeſtee* erbee jeh e Yioïn, as ſon laccal Credjue, giarey magh eh hene veih'n this

this Spiritual Food, he falls, as our *first Parents* did, into a State purely natural, and destitute of the Means of Grace and Salvation.

For the Happiness of the World, and of every Soul in it, depends upon the Sacrifice of Christ, of which we are bound to keep up the Remembrance after this solemn Manner:

That whenever we pray for any Favour or Blessing we may remember to do it *in his Name*:——That whenever we are so unhappy as to have done any Thing which may displease God, we may remember to pray to be forgiven *for Christ's sake*.

For God grants whatever we ask, and which he sees to be for our Good, when we ask *in Faith*, that is, *in his Son's Name*; and therefore the Church concludes all her Prayers in these most prevailing Words,—*For Jesus Christ's Sake*.

In one Word, we do by this Sacrament keep up a continual Correspondence with our Lord in Heaven, and hold Communion with him, and with all the Members of his Body, which receive Nou-

Beaghey Spyrrydoil shoh, t'eh tuittym, myr ren nyn *gied Ayr as Moir*, ayns Stayd eer dooghyssagh, as fegooish ny Saaseyn dy Ghrayse as dy Haualtys.

Son ta Maynrys y Theihll, as dy chooilley Annym t'ayn, lhie er Oural Chreest, jeh ta shin kianlt dy reayll seose Cooinaghtyn er yn Aght casherick shoh.

Cre-erbee yn Traa ta shin guee son Foayr ny Bannaght erbee, dy vod mayd cooinaghtyn dy yannoo eh *'syn Ennym echeysyn*:—Cre-erbee yn Traa ta shin cha mee-vaynrey as dy ve er n'yannoo Red erbee oddys Jymmoose y chur er Jee, dy vod mayd cooinaghtyn dy ghuee son Leih er y hon er *Graih Chreest*.

Son ta Jee coyrt cre-erbee ta shin geearree, as shen t'eh fakin dy ve son nyn Voays, tra ta shin geearree *ayns Credjue*, ta shen, *ayns Ennym e Vac*; as shen - y - fa ta'n Agglish cur Jerrey er ooilley ny Padjeryn eck ayns ny Goan smoo broeoil shoh,——*Er Graih Yeesey Chreest*.

Ayns un Ockle, liorish y Sacrament shoh ta shin freayll seose Ainjys chinjagh rish nyn Jiarn t'ayns Niau, as cummal Sheshaght Spyrrydoil rishyn as rish ooilley Oltyn e * Chorp, ta geddyn Ooraghey as Bishagh-

* Yn Agglish.

rishment

riſhment and Growth from Him, as the Branches from the Tree, in which they are grafted, and from which when they are ſeparated, they can bear no Fruit, and are only fit to be burned.

And as every Chriſtian is obliged, at the Peril of his Soul, to obſerve it: So the Duty muſt be ſuch, as every one, even the moſt unlearned, may underſtand, if it is not his own Fault.

And ſo indeed it is: For as an *Iſraelite*, *Levit.* i. 4. under the Law, being obliged to lay his *Hand* upon the *Head* of his Sacrifice, confeſſing his Sins in laying them as it were, *upon that Creature*,——as he did eaſily underſtand, that this was to ſhew him, that Death was the due Reward of Sin; that this ought to humble him before God, and to give him the greateſt Abhorrence of Sin, which could not be pardoned but by the Loſs of the Life of an innocent Creature:

As this was plain to the meaneſt *Iſraelite*, even ſo the moſt unlearned Chriſtian, when he conſiders, that our Lord Jeſus Chriſt became a Sacrifice for us, and that on Him all our Sins were laid,

ey veihſyn, myr ta ny Bang-laneyn veih'n Villey, er t'ad gaaſe, as tra t'ad ſcarrit voiſh, cha vod ad veg y Veſs y ymmyrkey, chamoo t'ad ſon Ymmyd erbee agh ſon yn Aile.

As myr ta dy chooilley Chreeſtee, er Gaue Anmey, kianlt dy ghoaill yn Chreeſtiaght ſhoh: Myr ſhen ſhegin da'n Currym ve ſheid, as oddys dy chooilley unnane toiggal, eer eſhyn ſmoo ta gyn Ynſaghey lioaragh, mannagh bee eh yn Oill echey hene.

As myr ſhen dy jarroo te: Son myr va *Iſraelite* Lev. i. 4. ſo yn Leigh, kianlt dy lhie e *Laue* er *Kione* yn Oural, goaillriſh e Pheccaghyn as coyrt ad, myr dy beagh eh, *er y Chretoor ſhen*,——myr v'eh dy aaſhagh toiggal, dy row ſhoh dy hoilſhaghey da, dy nee Baale va Leagh cairal Peccah; dy lhiſagh ſhoh y injillaghey eh feniſh Jee, as coyrt da yn Dwoaie ſmoo oddagh y ve noi Peccah, nagh voddagh ve er ny leih, agh lioriſh Coayl Bioys Cretoor gyn-loght:

Myr va ſhoh dy aaſhagh toiggit lioriſh yn *Iſraelite* s'fardalee, dy jarroo myr ſhen yn Creeſtee ſloo ynſit, tra t'eh toiggal, dy daink nyn Jiarn Yeeſey Creeſt dy ve ny Oural er nyn ſon, as dy ren Eſhyn

—on

——on him who knew no Sin;——he will eaſily underſtand how ſad our Condition was, which required ſuch a Sacrifice:—That this therefore ought to humble us,—To lead us to Repentance,—To make us fearful of offending God,—And to abhor thoſe Sins which coſt *Jeſus Chriſt* his Life, before God could be prevailed with to pardon them.

He will alſo eaſily underſtand, that the Love of Chriſt, and the Remembrance of his Death, ought to be very dear to us; and that the oftener we remember it, in the Manner he ordained, the more Graces we ſhall receive from God,—The firmer will be our *Faith*, the ſurer our *Pardon*, and the more comfortable our *Hopes* of meeting Him, not as *an Enemy*, but as a *Friend*, at whoſe *Table* we have been ſo often entertained.

And now, if you have conſidered what you have read with any Degree of Attention, you will pauſe a-while,—until you have expreſſed your Gratitude for this Mercy, after ſome ſuch Manner as this following.

gymmyrkey ſlane Errey nyn Beccaghyn,—eſhyn nagh bione da Peccah;—nee eh dy aaſhagh toiggal cre cha trimſhagh aſ vá Stayd Sheelnaue, va feme lheid yn Oural:—Dy lhiſagh ſhoh er-y-fa ſhen ſhin y injillaghey,—ſhin y leeideil gys Arrys,—Shin y yannoo agglagh dy chur Corree er Jee,—As dy chur Dwoaie da ny Peccaghyn ſhen choſt e Vioys da *Yeeſey Creeſt*, roiſh my voddagh Jee v'er ny veiyghey dy leih ad.

Nee eh myrgeddin dy aaſhagh toiggal, dy lhiſagh Graih Chreeſt, as Cooinaghtyn jeh e Vaaſe, ve feer deyr dooin; as myr s'menkey nee mayd cooinaghtyn er, 'ſyn Aght t'eh hene er n'oardaghey, ſhen myr ſmoo dy Ghrayſeyn yiow mayd veih Jee,—Myr s'niartal vees *nyn Gredjue*, myr ſhickyree vees nyn *Bardoon*, as myr s'gerjoilee vees nyn *Dreiſhteil* dy gholl ny whail, cha nee myr *Noid*, agh myr *Carrey*, as ec e *Voayrd* ta ſhin cha mennick er ve nyn Ghoaldee.

Aſ niſh, my t'ou er ghoaill gys dty Chree ſhen ny t'ou er lhaih, leſh Ayrn erbee dy Chiarail, nee oo ſmooinaghtyn ort hene ſon tammylt,—derrey t'ou er n'ockley magh dty Vooiſe ſon y Vyghin cheddin, ayns lheid ny Goan ſhoh.

The PRAYER.

O Jesus, who hast loved us, and washed us from our Sins, and purchased us by thy own Blood,——and didst ordain this Sacrament, in order to secure us to thy self, by a grateful Remembrance of what thou hast done and suffered for us, make me truly sensible of thy Love, and of our sad Condition, which did require such a Sacrifice.

May I always receive this Pledge of thy Love,——The Offers of Mercy, Pardon and Grace, tendered to us, in this holy Ordinance, with a thankful Heart, and in Remembrance of Thee our great and best Benefactor; in Remembrance of thy holy Example,——Of thy Heavenly Doctrine——Of thy laborious Life——Of thy bitter Passion and Death——Of thy glorious Resurrection——Of thy Ascension into Heaven——and of thy Coming again to judge the World.

And may I never forget the Obligations thou hast laid upon us, to live as becomes thy Disciples, and to forsake every Course of Life contrary to thy Gospel!--Cease not, O Lord, to love us; and by the Grace

YN PHADJER.

O Yeesey, t'er choyrt Graih dooin, as er niee shin veih nyn Beccaghyn, as er chosney shin dhyt hene lesh dty Uill,-- as doardee yn Sacrament shoh, dy reayll shin shickyr dhyt hene, liorish Cooinaghtyn booisal y ve ain jeh ny t'ou er n'yannoo as er hurranse er nyn son, cur dou Ennaghtyn firrinagh jeh dty Ghraih's, as jeh'n Stayd hrimshagh ainyn, va feme lheid yn Oural.

Lhig dooys dy kinjagh goaill yn Cowrey shoh jeh dty Ghraih,——Ny Chebbyn dy Vyghin, dy Phardoon, as dy Ghrayse, t'er nyn goyrt dooin ayns yn Oardaghey casherick shoh, lesh Cree booisal, as ayns Cooinaghtyn Jeed's nyn ynrycan Charrey share; ayns Cooinaghtyn jeh dty Hampleyr casherick,---Jeh dty Ynsaghey Flaunyssagh——Jeh dty Vea Gheinagh,—Jeh dty Hurranse as dty Vaase sharroo——Jeh dty Irree-seose-reesht gloyroil--Jeh dty Gholl-seose gys Niau--as jeh dty Heet-reesht dy vriwnys y Theihll.

As ny lhig dou dy bragh jarrood ny Kianglaghyn t'ou er chur orrin, dy leeideil Bea myr ta cooie dauesyn ta credjal aynyd, as dy hreigeil dy chooilley Aght Bea ta noi dty Hushtal! Lhig da dty Ghraih, O Hiarn, vouchsafed

vouchſafed in this Ordinance, cauſe us to love Thee with all our Hearts. *Amen.*

ve dy kinjagh marin, as lioriſh y Ghrayſe's cooidſave lhiat ſhirveiſh orrin 'ſyn Oardaghey ſhoh, eur orrin ve graihagh ort leſh ooilley nyn Gree. *Amen.*

SECT. III.

How a Chriſtian ought to prepare himſelf for this Sacrament.

AS the above Account of this holy Ordinance is eaſy to be underſtood, even by the moſt unlearned Chriſtian; ſo the Preparation required is ſuch, as will neither puzzle the Underſtanding, nor burden the Memory, nor take up too much of the Time of thoſe that are engaged in the moſt neceſſary Employments of Life.

The Church had regard to all her Members, when ſhe gave this ſhort and plain Direction to ſuch as prepare to go to the Lord's Supper.

That they examine themſelves,

Whether they repent them truly of their former Sins?

Whether they ſtedfaſtly purpoſe to lead a new Life?

Whether they have a lively Faith in God's Mercy through Chriſt?

CAB. III.

Yn Agbt lhiſagh Creeſtee eh-hene y gheddyn aarloo cour y Sacrament ſhoh.

MYR ta'n Coontey ſhoh jeh'n Oardaghey caſherick ſhen aaſhagh dy ve toiggit, dy jarroo lioriſh y Chreeſtee ſloo dy Ynſaghey; myr ſhen ta'n Aarlaghey ymmyrchagh er y hon lheid, as nagh jean goll erſkyn y Tuſhtey, ny laadey yn Chooinaghtyn, ny goaill ſeoſe rouyr jeh'n Traa ocſyn ſmoo ta geiyrt er Aghtyn-beaghee ymmyrchagh y Vea ſhoh.

Va Sooill ec yn Aggliſh gys ooilley e Holtyn, tra hug ee yn Choyrle ghiare as aaſhagh ſhoh daueſyn ta geddyn aarloo dy gholl gys Shibber y Chiarn.

Dy jean ad ad-hene y eyſht,

Vel ad goaill Arrys firrinagh ſon nyn Beccaghyn t'ad hannah er n'yannoo?

Vel ad dy ſhickyr kiarail Bea noa y leeideil?

Vel Credjue bioal oc ayns Myghin Yee trooid Creeſt?

Whether

Whether they have a thankful Remembrance of his Death? And,

Whether they be in Charity with all Men?

Now, foraſmuch as all Chriſtians, who are capable of examining themſelves and their own Conſciences, are bound, as they hope for Salvation through Chriſt, to go to this Sacrament: And becauſe *young People* are often at a Loſs how to examine themſelves upon theſe ſeveral Heads:——Here follow a few plain Directions, which they that can read, ſhould read with Care; and they that cannot, if they have a true Concern for themſelves, will find ſome good Chriſtian, who will be glad to read it to them, and do thereby a Work which muſt be well-pleaſing to God.

Vel Cooinaghtyn booiſal oc jeh e Vaaſe? As,

Vel ad ayns Giaſtyllys riſh dy chooilley Ghooinney?

Niſh, ſon wheeſh as dy vel dy chooilley Chreeſtee, oddys feyſht ad hene as nyn Gooinſheanſeyn, kianlt dy gholl gys y Sacrament ſhoh, myr t'ad jerkal riſh Saualtys trooid Greeſt: As ſon wheeſh as dy vel *Sleih aegey* dy mennick mee-huſhtagh kys dy gholl myſh feyſht ad hene er dagh Banglane jeu ſhoh:—Yiow ad ny-yeī ſhoh Coyrle ghiare aaſhagh, lhiſagh adſyn oddys lhaih y lhaih dy kiaralagh; as adſyn nagh vod lhaih, my ta ſcanſh firrinagh oc jeu hene, yiow ad Creeſtee coair ennagh, ghoys Boggey dy lhaih eh daue, as lioriſh ſhen jannoo obbyr feer vooiſal da Jee.

The FIRST HEAD on which you are to examine yourſelf, is *concerning your* REPENTANCE.

BY what you have already heard concerning the *Fall of Man*, you underſtand how all Men became ſubject and prone to Sin; and you cannot but feel it to be ſo by ſad Experience. We are aſſured alſo, and this by the Spirit of God, that without a ſincere Re-

Yn CHIED VANGLANE t'ou dy eyſht oo hene er, te *mychione yn* ARRYS *ayd.*

LIORISH ny t'ou hannah er chlaſhtyn mychione *Dooinney ve er duittym ayns Peccah*, t'ou toiggal kys haink dy chooilley Ghooinney fo Reill Peccah, as lhiant huggey; as nagh vod oo agh gennaghtyn dy nee ſhen myr te lioriſh Prowal trimſhagh. Ta Shick-

pentance

pentance no Man muſt hope to be ſaved.

Now by Repentance you are to underſtand a Man's condemning himſelf, for having done any thing diſpleaſing to God;——either ſuch Things as God has forbidden, to keep us from ruining ourſelves, or by omitting ſuch Duties as he has commanded, in order to fit us for Happineſs when we die.

So that if either the *Fear* of God's Diſpleaſure, or a *Love* of Him, who has been ſo good to you, will weigh with you, you will moſt heartily condemn yourſelf for every thing you have done contrary to his Will and Command.

You will alſo beg him moſt earneſtly to forgive you what is paſt, and you will promiſe and reſolve, through his Grace and Help, not wilfully to offend Him again.

And laſtly, you will not forget to pray for his *Grace* every Day of your Life, without which your beſt Reſolutions will come to nothing.

This is *that Repentance*, concerning which you are required to *examine* yourſelf, before you go to the *Lord's Supper*.

yrys ain myrgeddin, as ſhoh lioriſh Spyrryd Yee, ſegooiſh Arrys firrinagh nagh nhegin da Dooinney erbee jerkal dy ve er ny hauail.

Niſh lioriſh Arrys t'ou dy hoiggal, Dooinney ta deyrey eh hene ſon dy vel eh er n'yannoo Nhee erbee noi Aigney Yee;—edyr lheid as ta Jee er lhiettal, dy reayll ſhin veih ſhin hene y chur naardey, ny lhiggey ſhaghey ny Curmyn ſhen t'eh er harey, dy yannoo ſhin cooie ſon Maynrys tra yiow mayd Baaſe.

Myr ſhen my t'ou jannoo Soiaghey erbee jeh *Aggle* roiſh Jymmooſe Yee, ny *Graih* daſyn t'er ve cha nie rhyt, nee oo dy arryltagh oo hene y gheyrey ſon dy chooilley Nhee t'ou er n'yannoo noi e Aigney as e Harey.

Nee oo myrgeddin dy feer jeean guee er dy leih dhyt ny t'er n'gholl ſhaghey, as giallee oo as kiaree oo, trooid e Ghrayſe as e Chooney, nagh jean oo jeh dty Yioin Jymmooſe y chur er reeſht.

As lurg ooilley, eha jarrood oo dy ghoaill Padjer ſon e *Ghrayſe* dy chooilley Laa jeh dty Vea, n'egooiſh hed ny Gialdynyn ſhare ayd naardey.

Shoh yn *Arrys ſhen*, mychione t'ou ſarit dy *eaſht* oo hene, roiſh my hed oo gys *Shibber y Chiarn*.

E Moſt

Moſt People, 'tis true, are ready to own that they are Sinners, and cry, *Lord, forgive us;* and this too often without any great Concern, or Purpoſes of Amendment.

But this you will not think ſufficient, when you ſeriouſly conſider that the *End* and *Puniſhment* of Sin are not to be ſeen in this Life.

If therefore you ſtand in any Fear of the Judgement of God, ſet yourſelf ſeriouſly to conſider your paſt Life; ſee whether you have not lived, or do not now live, in any known *Sin*, or *evil Habit*: Of *Lying*, ——for Example;—or *Swearing*,—or *Drinking*—or *filthy Talking*;—Of *Uncleanneſs*,—Of *keeping looſe and profane Company*,—Of *following unwarrantable Pleaſures and Diverſions*, or of *leading an idle, uſeleſs, ſinful Life*.

If this hath been your Caſe, reſolve to break off all theſe, and all ſuch-like evil Ways, which are diſpleaſing to God; condemn yourſelf for having ſo deſperately broke the Commands of one *who can deſtroy both Body and Soul in Hell*.—— Conſider the Vows that are

S'feer eh, dy vel y chooid ſmoo dy Leih aarloo dy ghoaill riſh dy nee Peccee ad, as eiece ad magh, *Hiarn, leih dooin;* as ſhoh ro-vennick fegooiſh Scanſh vooar erbee, ny Kiarail dy Lhiaſſaghey Bea.

Agh cha jean uſs ſmooinaghtyn dy vel ſhoh dy liooar, tra t'ou goaill gys dty Chree nagh vel *Jerrey* ny *Kerraghey* Peccah dy kinjagh er ny akin ayns y Vea ſhoh.

Shen-y-ſa my t'ou ſhaſſoo ayns veg yn Aggle roiſh Briwnys Yee, gow dy creeoil myſh ſmooinaghtyn er dty Vea t'er n'gholl ſhaghey; jeeagh nagh vel oo er veaghey, ny nagh vel oo ec y Traa t'ayn beaghey, ayns *Peccah* ny *Drogh-chliaghtey* erbee er-ſys dhyt: Lheid as *Ginſh Breagyn*,—ny *Loo*,—ny *Meſhtyrys*,—ny *Glare feohdagh;* —*Neu-ghlennid*,—*Freayll Shehaght rouanagh as mee-chrauee*, —*Geiyrt da Eunyſſyn as Cliaghtaghyn neu-lowal*, ny *leeideil Bea litcheragh, gyn ymmyd, as peccoil.*

My ſhe ſhoh t'er ve dty Stayd, kiare dy vriſhey jeh ooilley ny Raaidyn olk ſhoh, as ooilley nyn lheid elley, ta noi Aigney Yee; jean oo hene y gheyrey ſon dy vel oo cha dowil er vriſhey ny Annaghyn echeyſyn *oddys ſtroie ehammah Callin as Annym ayns Niurin.*—Smooinee er ny Breearaghyn t'ou ſo,

upon

upon you,—and deſpiſe not the Goodneſs and Forbearance of God, which is deſigned to lead you to Repentance.

If you aſk when you are to begin this neceſſary Work, (if it is not already begun) the Anſwer is ſhort:—— The very Moment you aſk the Queſtion;——and this, becauſe, if you find an Unwillingneſs in yourſelf to ſet about it now, that Unwillingneſs will every Day increaſe: Very probably you will never repent, unleſs God by his Judgements, or by the Sight of Death, ſhews you your ſad Error, when it may be too late to be of any real Uſe to you.

Now, if theſe Conſiderations affect your Heart, as ſure they will, if you have any Regard for your Salvation, repreſent your Deſires to God in ſome ſuch Words as theſe following:

The PRAYER.

BLESSED be God, who by his Grace, and by the Voice of his Church hath called me to Repentance! Diſcover to me, O thou Search-

as ny jean beg y hoiaghey jeh Mieys as Surranſe-foddey Yee, ta kiarit dy leeideil oo gys Arrys.

Agh nys oo cre'n Traa t'ou dy ſannoo Toſhiaght er yn Obbyr ymmyrchagh ſhoh (mannagh vel Toſhiaght hannaft jeant er) ta'n Anſoor giare;—'Syn eer Shallid ſhoh t'ou fenaght y Queſtion;—as ſhen, er-yn-oyr, my t'ou gennaghtyn Neu-arryltys aynyd liene dy gholl mygeayrt-y-myſh ec y Traa t'ayn, dy jean yn Neu-arryltys ſhen biſhaghey dy chooilley Laa: Feer laik nagh gow dy bragh Arrys, mannagh jean Jee lioriſh e Vriwnyſſyn, ny lioriſh ſhilley jeh'n Vaaſe, jeeaghyn dty Haghrynys treih dhyt, tra oddys eh ve ro-anmagh dy ve jeh Foays firrinagh erbee.

Niſh, my nee ny ſmooinaghtyn ſhoh goaill Greme er dty Chree, myr ſon ſhickyrys nee ad, my ta monney erbee dy Chiarail ort ſon dty Haualtys, cheb ſeoſe dty Yeearreeyn gys Jee ayns lheid ny Goan ſhoh;

Yn PHADJER.

BANNIT dy row Jee; ta lioriſh e Ghrayſe, as lioriſh Goo e Aggliſh er n'eamagh orrym gys Arrys! Soilſhee dou, O uſs ta ronſagh ny Creeer

er of Hearts, the Charge that is againſt me, that I may know and confeſs, and forſake, the Sins I have fallen into——Give me that true Repentance, to which thou haſt promiſed Mercy and Pardon, that I may amend where I have done amiſs, and that Iniquity may not be my Ruin.——And, O bleſſed Advocate, who ever liveſt to make Interceſſion for us, I put my Cauſe into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Interceſſion procure for me the Pardon of my paſt Offences:—That thou mayeſt ſay unto me, as thou didſt unto the Penitent in the Goſpel,—*Thy Sins are forgiven*;—ſo that I may go with a quiet Conſcience to thy Holy Table. *Amen.*

aghyn, yn Coontey ta m'oi, dy voddym toiggal as goaill-riſh, as treigeil ny Peccaghyn ta mee er huittym ayndoo.—Cur dooys yn Arrys firrinagh ſhen da t'ou er n'ghialdyn Myghin as Pardoon, dy voddym my Vea y lhiaffaghey raad ta mee er n'yannoo aſs y Raad, as nagh bee Mee-chairys yn Toyrtmow aym.—As, O uſs yn Er-bannit ta eddyr ſhin as Jee, ta dy bragh bio dy choſney Pardoon er nyn ſon, ta mee coyrt my Chooiſh ayns dty Laueyn, lhig da dty Uill as dty Hoilchinys loayrt er my hon, as lioriſh dty Phleadeil niartal ſow Leih dooys ſon ooilley my Pheccaghyn:—Dy vod oo gra rhyms myr dooyrt oo riſh yn Arryſſagh ayns y Tuſhtal,—*Ta dty Pheccaghyn er nyn leih dhyt*;—myr ſhen dy voddym goll leſh Cooinſheanſe ſheeoil gys dty Voayrd caſherick. *Amen.*

SECT. IV.

Concerning the Purpoſes you are to make *of leading a* NEW, *that is, a* CHRISTIAN, *Life.*

IN the firſt Place, take eſpecial Notice, that God accepts of our *Repentance* on *this Condition only*, that we

CAB. IV.

Mychione ny Gialdynyn ta ort dy yannoo *dy leeideil Bea* NOA, *taſhen, Bea* CHREESTEE.

AYNS y chied Ynnyd, gow Taſtey mie, dy vel Jee jannoo Soiaghey jeh nyn *Arrys* er *ynrycan yn Conaant*

may

may afterwards glorify him by an Holy Chriſtian Life,

And as he delivered the People of *Iſrael* from Bondage, not that they might do what was right in their own Eyes, but that, becoming an *holy Nation*, they might be an Honour to their Deliverer,—*Deut.* xix. 5.——Even ſo *Chriſt* hath redeemed us from the Bondage of Sin and Satan, that he might redeem us from this preſent evil World, and purify unto himſelf *a People zealous of good Works.*

And as the former periſhed, that is, all ſuch as did not anſwer the End of their Deliverance, ſo moſt ſurely ſhall we do, if we do not obey our Redeemer.

Your Duty to *God*, your *Neighbour*, and *Yourſelf*, you have known from a Child:——Be aſſured of it, you will meet with Temptations from the *Devil*, the *World*, and your own *corrupt Heart*, both to neglect and tranſgreſs the Commands of God.

It will be abſolutely neceſſary therefore, that you arm yourſelf betimes, both with *holy Reſolutions*, and with this *holy Ordinance*, which you are

ſhoh, dy jean mayd veih'n Traa ſhen magh eh y ghloyraghey leſh Bea Chaſherick Chreeſtee.

As myr ren eh Pobble *Iſrael* y livrey veih Bondiaght, cha nee dy row ad dy yannoo ſhen va cairal ayns ny Sooillyn oc hene, agh, erreiſh daue v'er jeet dy ve *Aſhoon caſherick*, dy voddagh ad ve ſon Ard-ghloyr Daſyn ren ad y livrey.—*Deut.* xix. 5.—Dy jarroo myr ſhen ta *Creeſt* er eayſley ſhinyn veih Bondiaght Peccah as Noid ny Hanmey, dy livrey ſhin veih'n Seihll vee-chrauee ſhoh, as dy chaſherickey da hene *Pobble jeean ayns Obbraghyn mie.*

As myr ren Pobble *Iſrael* cherraghtyn, ta ſhen dy ghra, Adſyn ooilley nagh ren ganſoor yn Oyr v'ad livreit er y hon, myrgeddin ſon ſhickyrys nee ſhinyn, mannagh bee mayd biallagh da nyn Ver-kionnee.

Dty Churrym gys *Jee*, gys dty *Naboo*, as *Hood-hene*, ta Toiggal er ve ayd jeh neayr's v'ou dty Lhiannoo:——Bee ſhickyr jeh, dy meet oo riſh Miolaghyn veih'n *Drogh-ſpyrryd*, veih'n *Seihll*, as veih dty *Chree Molteyragh* hene, chammah dy yannoo Meerioſe er as dy vriſhey Annaghyn Yee.

Shen-y-ſa bee eh ymmyrchagh erſkyn dy chooilley Nhee dhyt, niſh ayns dty Aegid dy niartaghey oo hene, chammah leſh *Gialdinyn crauee*, preparing

preparing to go to, that you may be able, through the Grace of God, to go on in the Way of Salvation.

Now your Duty to God is, ——*To believe in him*, to *Fear*, and *Love him*, with all your *Heart* and *Soul*; forasmuch as you ſtand indebted to him for all you have, or value, or hope for, *in this*, or the *next Life*.

Do but conſider how you would behave yourſelf, if you were but half ſo much obliged to any Man on Earth; ——How dearly would you *love* him?----How often would you think of him?——How often would you ſtrive to *pleaſe* him?——How would you be grieved, if you ſhould be ſo unhappy as to offend him?——How ſoon and earneſtly would you beg his Pardon to be reſtored to his Favour?

Now, if you thus love God, it will appear in ſuch Inſtances as theſe: You will have a very great Regard *for every thing* that belongs to him.---- You will not uſe his *Name* to any idle or wicked Purpoſe. ——You will religiouſly obſerve

as leſh yn *Oardaghey ealherick* ſhoh, t'ou niſh aarloo er y hon, dy vod oo, trooid Grayſe Yee, goll er dty Hoſhiaght ayns y Raad dy Haualtys.

Niſh ſhoh dty Churrym gys Jee,——*Dy chredjal ayn*, dy *ghoaill Aggle roiſh*, as *dy chur Graih da* leſh ooilley dty *Chree* as dty *Annym*; ſon wheeſh as dy nee daſyn t'ou fo Lhiaſtynys ſon ooilley ny t'ayd, ny ſhen ſmoo t'ou ſoiaghey jeh, ny jerkal riſh, ayns y *Vea ſhoh*, ny'n *Vea ta ry heet*.

Smooinee ayns dty Chree kys yinnagh oo oo-hene y ymmyrkey, dy beagh oo ayns lieh wheeſh dy Lhiaſtynys da Dooinney erbee 'ſy Theihll;—Cre'n *Ghraih* jeean yinnagh oo da?—Cre cha mennick as yinnagh oo gimraa er?—Cre cha mennick as veagh oo aggindagh dy *phleaſal* eh?——Cre cha ſeaghnit as veagh oo, dy daghyragh dhyt ve cha mee-vaynrey as dy chur Corree er?—— Cre cha leah as cre cha jeean hirragh oo Leih er as dy ve goit ſtiagh reeſht ayns Foayr riſh?

Niſh, my vees oo myr ſhoh graihagh er Jee, bee eh ry-akin ayns lheid ny Aghtyn ſhoh: Bee Arrym creeoil ayd *da dagh Nhee* ta bentyn da.---Cha gow yn *Ennym* echey ayns Fardail ayns Ccoiſh olk ny fardalagh erbee.——Nee oo dy crauee

ſerv-

ſerve the *Day* conſecrated to his Honour and Service.——You will carefully attend the *Houſe* and *Worſhip* of God;——And behave yourſelf with Reverence and Devotion, while you are in his Preſence.—You will hear his *Word* with Attention, and have a great Regard for his *Ordinances*, and for the *Perſons* whom he hath appointed to adminiſter them.

If you truly *fear* God, you will part with any thing as dear as a *right Hand*, or a *right Eye*, rather than provoke *Him*, *who can deſtroy both Body and Soul in Hell.*

If you believe *Him* to be the *Fountain of all Good*, you will pray to Him daily.——And if you *put your whole Truſt in God*, as it is your Duty to do,——you will endeavour to be pleaſed with all his Dealings with you.—You will never *murmur* at the Ways of his Providence, nor ſuffer your Heart *to fret againſt the Lord.*——And eſpecially you will never attempt to better or ſecure your Condition by any evil Ways;—Believing aſſuredly, that God can and will make you full Amends in the next Life, for what you want or

freayll y *Laa* t'er ny chaſhe-rickey gys e Ooaſhley as e Hirveiſh.—Nee oo dy kiaralagh taaghey *Thie* as *Ooaſhley* Yee;—As oo hene y ymmyrkey leſh Arrym as Craueeaght, choud as t'ou 'ſyn Eanish echey.—Nee oo geaishtagh riſh e *Ghoo* dy taſtagh, as ver oo Ard-ammys da ny *Oardaghyn* echey, as da ny *Perſoonyn* t'eh er phointeil dy hirveiſh ad.

My ta *Graih* firrinagh ayd er Jee, nee oo ſcarrey riſh Nhee erbee ta cha deyr as dty *Laueyeſh*, ny dty *Hooill-yeſh*, roiſh my jean oo *eſhyn* y vraſnaghey, *oddys ſtroie chammah Corp as Annym ayns Niurin.*

My t'ou credjal dy vel *Eſhyn Bun dy* chooilley Vieys, gowoe oo Padjer huggey gagh Laa.—As my t'ou *cur dty ſlane Treiſhteil ayns Jee*, myr te dty Churrym dy yannoo,—nee oo ny oddys oo dy ve booiagh leſh ooilley ny Aghtyn t'eh goaill rhyt.—Cha jean oo dy bragh *plaiynt* er Raaidyn e Chiarail ſlaunyſſagh, ny ſurranſe dty Chree dy *hallagh noi'n Chiarn.*—As erſkyn ooilley cha jean oo dy bragh goaill ayns Laue dy yannoo dty Stayd-beaghee ny ſhare, ny ny ſhickyree, lioriſh Dellal neu-chairagh erbee;—Credjal er ſon ſhickyrys, lioriſh ginjillaghey oo hene gys

ſuffer

ſuffer in this, in Submiſſion to his Will.

Laſtly, Your Duty is *to be thankful to God.*——The Way to be ſo, is to look upon *every Mercy* you receive as the Gift of God;——Every *Danger* you eſcape, as owing to his *Care* and *Providence*;—Every *good Thought*, every *good Purpoſe*, every *Occaſion of doing Good*, as the Effect of his *good Spirit*.

Think, and *act*, and *purpoſe* thus:—And it will be as natural to thank God for all the Diſpenſations of his Providence, as it is for you to beg any Bleſſing from him, which you ſtand moſt in need of.

Stop a while——until you have conſidered theſe Things, and until you have expreſſed your Senſe of them in the following Prayer.

The PRAYER.

THIS is indeed the firſt and great Command, *To love thee, O God, with all our Heart*; for on this de-

yn Aigney ſlaunyſſagh echeyſyn, dy vod Jee, as dy jean eh, Lhiaſſaghey ſondagh y yannoo 'ſy Vea ta ry heet, ſon dty Egin, as dty Hurranſe, ayns y Vea ſhoh.

Er-jerrey, Yn Curryn ayd eh, *dy ve booiſal da Jee.*—Yn Aght dy ve myr ſhen, ta dy yeeaghyn er *dy chooilley Vygbin* t'ou feddyn myr Gioot veih Jee;—Dy chooilley *Ghaue* t'ou ſhaghney, myr lhiaſtyn da'n *Arrey*, as da'n *Chiarail ſlaunyſſagh* echeyſyn;—Dy chooilley *Smoainaghtyn mie*, dy chooilley *Chiarail vie*, dy chooilley *Chae ſon jannoo mie*, myr Obbyr y *Spyrryd mie* echeyſyn.

Smoainee, as *jean*, as *kiare* myr ſhoh:—As bee eh cha dooghyſſagh dhyt dy chur Booiſe da Jee ſon ooilley Oardaghyn e Ard-chiarail, as te dhyt dy yannoo Aghin huggey ſon Bannaght erbee, ſmoo ymmyrchagh dhyt.

Niſh fuirree ort tammylt—derrey vees oo er ſmoainaghtyn dy dowin er ny reddyn ſhoh, as derrey vees oo er hoilſhaghey yn Ennaghtyn t'ayd jeu ayns y Phadjer ſhoh.

Yn PHADJER.

SHOH dy jarroo yn chied as yn ard Sarey, *Dy chur Graih dhyts, O Yee, leſh ooilley nyn Gree*; Son er ſhoh ta'n

pends

ds our Salvation. But e- this muſt be the Gift of Grace:---For this Grace I apply to Thee, to make Love and Fear of thee the erning Principle of my ole Life:——That I may ays do what I believe will aſe Thee:——That I may efully avoid what I know offend Thee:-----And that ay live as having Thee conſtant Witneſs of my oughts, Words and Acs.

Give me a ſtedfaſt Faith in Word and Promiſes; a Truſt in thy Power.—— the Fear of thy Juſtice p me from Preſumption, a Senſe of thy Goodneſs Deſpair.——Defend me m all thoſe bewitching ures which deſtroy our Love Thee; from worldly res; from all ſenſual and ul Pleaſures; from Evil mpany; from fooliſh Diſions, and from every ng that may make me for-, that Thou alone art wor- to be feared and loved: ant me theſe Mercies for Son Jeſus Chriſt his ſake; —whoſe Love and Death we going to commemorate. *en.*

Saualtys ain lhie. Agh ſhoh hene ſhegin da vé Gioot jeh dty Ghrayſys:—Son y Grayſe ſhoh ta miſh niſh jannoo Aghin hoods, dy yannoo my Ghraih ort, as my Aggle royd, Ard-leeideilagh my Vea:---Dy voddym kinjagh jannoo ſhen ta mee credjal nee uſs y wooiys: ---Dy voddym dy kiaralagh chea veih ſhen ta ſys aym ver Jymmooſe ort:---As dy voddym my Vea y leeideil myr dy beagh uſs aym ſon Feaniſh kinjagh jeh my Smooinaghtyn, my Ghoan, as my Obbraghyn.

Cur dou Credjue firrinagh ayns dty Ghoo as dty Ghialdynyn; Treiſhteil ſhickyr ayns dty Phooar.---Lhig da Aggle roiſh dty Chairys miſh y reayll veih Daanys, as Ennaghtyn jeh dty Vieys veih Mee-hreiſhteil. ---Jean m'y endeil veih ooilley ny Ribbaghyn cleaynagh ſhen ta ſtroie nyn Ghraih ort;---- veih Kiarailyn ſeihltagh; veih dy chooilley Eunys ſoalley as peccoil; veih drogh Heſhaght; veih Gammanyn ommijagh, as veih dy chooilley Nhee oddys cur orrym jarrood, dy nee uſs dty lomarcan ta feeu Aggle ve goit royd as Graih er ny choyrt dhyt: Giall dooys ny Myghinyn ſhoh er Graih dty Vac Yeeſey Creeſt;——yn Ghraih as y Baaſe echey tà ſhin goll dy reayll ayns Cooinaghtyn. *Amen.*

SECT. V.

Your Duty to your NEIGHBOUR and YOURSELF.

THIS is the *ſecond great Command*, and will require the moſt ſolemn Reſolutions you can make before you go to the *Lord's Supper*.

Conſider therefore whether you can ſincerely reſolve as follows:

I dare not, I will not, be indifferent *how* I lead my Life. ——I know *what* God has commanded me, and I purpoſe ſincerely to do it.

I will, in the firſt Place, be obedient to the lawful Commands of my *Superiors*, and eſpecially to *thoſe who watch for my Soul*.——I do ſincerely purpoſe in all my Dealings to remember the Command given me by my Saviour,----*Thou ſhalt love thy Neighbour as thyſelf*.——And therefore I will make a Conſcience of doing the *leaſt Wrong* to any Man; ——of uſing any *Deceit*, or *Fraud*, or *Oppreſſion*; or of taking Advantage of the *Ignorance*, *Miſtakes*, or *Neceſſity* of my Neighbour; knowing aſſuredly, that he who wrongs his Neighbour does the great-

CAB. V.

Dty Churrym gys dty NABOO as HOOD HENE.

SHOH yn *nah Ard Sarey*, as bee eh dty Churrym dy yannoo ny Gialdynyn s'troſhey oddys oo, roiſh my hed oo gys *Shibber y Chiarn*.

Smooinee rhyt hene er-y-ſa ſhen vod oo dy ſhickyr goaill ort dy yannoo, myr t'ayns ſhoh currit royd:

Cha lhoys dou, ny cha bee'm meeriooſagh, *kys* nee'm my Vea y leeideil.—Ta fys aym *cre* ta Jee er harey dou, as ta mee kiarail dy firrinagh y chooilleeney eh.

Bee'm, ayns y chied Ynnyd, biallagh da ny Saraghyn lowal *ocſyn t'er my ſkyn*, as erſkyn ooilley *daueſyn ta curmit leſh Kiarail my Annym*.——Ta mee dy ſhickyr kiarit ayns ooilley my Ghellal dy chooinaghtyn er y Sarey t'er ny choyrt dou lioriſh my Haualtagh,—*Ver oo Graih da dty Naboo myr dhyt hene*.——As ſhen-y-ſa cha lhig my Chooinſheanſe dou yn *Aggair ſloo* y yannoo da Dooinney erbee;—dy yannoo *Foalſaght* ny *Malteyraght*, ny *Tranlaaſe*; ny goaill Vondeiſh jeh *Mee-buſhtey*, *Marranys*, ny *Ymmyrch*, my Naboo; dy ſhickyr toigeſt

eſt Injury to himſelf.——And if at any time I am convinced, that I have done him any Wrong, I will make him Satisfaction, as far as I am able, without being forced by Law, ——*To do unto others what I would they ſhould do to me.*

To this End, I will endeavour to live *peaceably* and *charitably* with all People;——avoiding all *Malice*, and *Revenge*, and *Evil-ſpeaking*, and *Contention*, as much as poſſibly I can.——And I will ſpeak the Truth at all times: and eſpecially when I am called to my *Oath*, whether it be *for* or *againſt* my worldly Intereſt.

As to the Duty I owe to Myself,----I am convinced, that----my firſt and great Concern ought to be,---*To take care of my Soul.*

I do therefore ſtedfaſtly purpoſe to lead a ſerious Life, as one *under the Sentence of Death* ought to do,---To be *Sober*, *Temperate*, and *Chaſte*; that, when I die, I may be admitted into the Paradiſe of God, where *no unclean* Thing muſt enter.

To this End, I reſolve to

gal, dy vel eſhyn ta jannoo Aggair da e Naboo, jannoo yn Aggair ſmoo da hene.—As my yioym ec Traa erbee Toiggal firrinagh, dy vel mee er n'yannoo veg yn Aggair da, nee'm Lhiaſſaghey da gys Rere my Phooar, ſegooiſh ve eginit lioriſh y Leigh,—*Dy yannoo riſh feallagh elley myr baillym ad dy yannoo rhym.*

As dy yannoo ſhoh, nee'm my chooid ſhare dy veaghey ayns *Shee* as *Giaſtyllys* riſh dy chooilley Ghooinney;—ſhaghney wheeſh as oddym dy chooilley *Ghoanlys*, as *Cooilleen Olk ſon Olk*, as *Cooyl-chaſſid*, as *Anvea*.---As loayr-ym yn Irriney ec dy chooilley Hraa: as erſkyn ooilley tra vee'm eit gys my *Loo*, edyr eh ve *leſh* ny *noi* my Choſney ſeihltagh.

Er son y Currym ta mee dy liastyn dou Hene,---Ta mee credjal ayns my Chree,---Dy lhiſagh eh 've yn chied as y Chiarail vooar aym,---*Dy ghoaill Kiarail jeh my Annym hene.*

Shen-y-fa ta mee dy ſhickyr kiarail dy leeideil Bea chraucee, myr lhiſagh Fer *fo Briwnys baaiſh*,---Dy ve *ſheelt*, *ſockyragh*, as *glen ayns cree*; tra yioym Baaſe, dy voddym ve goit ſtiagh ayns Pargeiys Yee, raad nagh vel Nhee *erbee neughlen* goit ſtiagh.

Er-yn-oyr ſhoh, ta mee kiakeep

keep a Watch over myſelf, that I may avoid all ſuch *Company*, ſuch *Pleaſures* and *Diverſions*, as may make me loſe the Remembrance of Death, and the Account I muſt give.

I will endeavour to be content with my Condition, not coveting what is another Man's, neither envying the *Proſperity*, nor taking Pleaſure in the *Calamities*, of my Neighbour.

And foraſmuch as a Life of *Idleneſs* and *Luxury* is hateful to God, I will ſtrive to do my Duty in the State of Life, in which his Providence has placed me; not flattering myſelf, that I *do no Evil*, when I *do no Good* in my Generation,----- leſt the Sentence upon the unfruitful Tree be paſſed upon me,---*Cut it down, why cumbereth it the Ground?*

Theſe Duties I will endeavour to perform, as a Proof of the Love and Reverence I bear to God, who is ſo good as to accept of my Repentance, and a *ſincere*, tho' *imperfect* Obedience.

And if through *Weakneſs*, *Temptation*, or *ſudden Surprize*, I ſhall be ſo unhappy as to forget any of theſe Reſolutions, rail dy reayll Arrey ōrrym pene, dy voddym ſhaghney ooilley lheid y *Cheſhaght*, lheid ny *Eunyſſyn*, as ny *Gammanyn* ſhen, as oddys cur orrym jarrood my Vaaſe, as yn Coontey t'orrym dy choyrt.

Nee'm y chooid ſhare dy ve booiagh leſh my Stayd hene, cha nee troo myſh Stayd Ghooinney elley, chamoo mooaraghey *Maynrys*, ny goaill Boggey ayns *Seaghyn*, my Naboo.

As ſon wheeſh as dy vel Bea *litcheragh*, as *Soäilid*, dwoaiagh gys Jee, nee'm ſtreeu dy chooilleeney my Churrym, ayns y Stayd Bea ſhen, ayn ta e Ard-chiarail er my hoiaghey; cha'nee dy volley mee hene leſh Smooinaghtyn, nagh vel mee *jannoo veg yn Olk*, tra nagh vel mee *jannoo veg y Vie* ayns my Heeloghe, er-aggle dy bee Briwnys y Villey neu-veſſoil currit orrym,--*Giare ſheeſe eh, cre'n-fa te goaill ſeoſe room Hallooin?*

Ny Curmyn ſhoh neem's ſtreeu dy chooilleeney, myr Prowal jeh'n Ghraih, as jeh'n Arrym ta mee cur da Jee, eh ta cha mie as dy yannoo Soiaghey jeh my Arrys, as jeh my Viallys *giare* agh *ynrick*.

As my haghyrys dou trooid *Annooinid*, trooid *Miolaghey*, ny *Doal-taittym*, ve cha meevaynrey as dy yarrood veg jeh and

and fall into Sin, I will, as ſoon as I perceive it, beg God's Pardon, and be more careful for the Time to come.

Now; if your Conſcience can witneſs for you, that you piouſly purpoſe to live after this Manner, you may ſafely go to the Lord's Table, and the Bleſſing of God will go along with you.

Go no farther till you have conſidered theſe Purpoſes again; for they are to be the Purpoſes of your whole Life, and of every Day of your Life.—

And then addreſs yourſelf to God,——that, thro' his gracious Aſſiſtance, they may make the moſt laſting Impreſſion upon your Mind.

The PRAYER.

GRacious God, who haſt given us Precepts, and an Example to walk by, let the Remembrance of them be always ſeaſonably preſent with me.——Give me Grace to practiſe them conſcientiouſly,——To reverence my Betters, and all that are in Authority,——and eſpecially ſuch as are ordained to pray for, and to bleſs, us in thy

ny Gialdynyn mie ſhoh, as dy huittym ayns Peccah, cha leah's vees Toiggal aym jeh nee'm Leih y hirrey er Jee, as bee'm ny s'kiaralee ſon y Traa ta ry heet.

Niſh, my oddys dty Chooinſheanſe hene Feaniſh y ymmyrkey lhiat, dy vel oo dy crauee kiarail dy veaghey er yn Aght ſhoh, foddee oo dy ſauchey goll gys Boayrd y Chiarn, as hed Bannaght Yee mayrt.

Ny gow ny ſodjey ec y Traa ſhoh, derrey t'ou ayns dty Chree er n'gholl harriſh ny Gialdynyn ſhoh reeſht; ſon t'ad dy ve Gialdynyn dty ſlane Vea, as Gialdynyn dy chooilley Laa jeh dty Vea.—

As eiſht gow dty Phadjer gys Jee,—trooid yn Chooney ghrayſoil echeyſyn dy vod ad ve dy dowin fraueit ayns dty Chree.

Yn PHADJER.

YEE ghrayſoil, oo ta er choyrt dooin Saraghyn as Sampleyr dy immeeaght lioroo, lhig da Cooinaghtyn jeu ayns Traa my Eme ve dy kinjagh marym.—Cur Grayſe dou dy eiyrt daue dy cooinſheanſagh,—Dy chur Ammys daueſyn t'er my ſkyn, as daueſyn ooilley ta ayns Pooar,—— as erſkyn ooilley daueſyn ta er nyn gaſherickey dy ghoaill

Name,

Name.——Let my Love for Thee, and for my Neighbour, keep me from all Acts of Injuſtice, or Injury to his Body, or good Name:—— Let me never wilfully vex or trouble him;—Never covet what is his, or envy his Proſperity.——May I ever be ready to help and comfort all ſuch as are in Diſtreſs.—Give me Grace to be faithful in all Things committed to my Truſt:—That I may never pervert Truth and Juſtice;—never propagate Slander, or raiſe evil Reports, nor ever tempt others to Sin. ——Give me the Spirit of Temperance and Chaſtity, and grant that I may never provoke Thee by any Inſtance of Uncleanneſs, to ſhut me out of Heaven, where no unclean Thing can enter.----- Give me Grace ſo to order my Converſation, that I may encourage others to live as becomes the Goſpel of Jeſus Chriſt; for whoſe Sake I beg to be heard. *Amen.*

Padjer er nyn ſon, as dy vannaghey ſhin ayns dty Ennym.—Lhig da my Ghraih dhyt's, as da my Naboo, miſh y reayll veih dy chooilley. Obbyr dy Neu-chairys, ny dy Aggair y yannoo da'n Chorp, ny'n Ennym mie echey:—Ny lhig dou dy bragh er my Yioin eh y heaghney ny 'voirey;—Gyn dy bragh Saynt y chur da ny ta leſhyn, ny mooaraghey yn Vaynrys echey.—Lhig dou dy bragh ve arryltagh dy chur Cooney as Gerjagh daueſyn ooilley ta ayns Seaghyn.—Cur Grayſe dou dy ve treiſhteilagh ayns dy chooilley Nhee t'er ny choyrt er my Churrym:—— Nagh jean-ym dy bragh caſſey Ynrickys as Cairys;—gyn dy bragh cur Scammylt er y hoſhiaght, ny drogh-ghoo y hroggal, ny dy bragh feallagh elley y violaghey gys Peccah.—Cur dou yn Spyrryd dy Heeltys as dy Ghlennid, as giall nagh jean-ym dy bragh oo y vraſnaghey leſh Sayntyn ny foalley, dy yeigh mee mooie aſs Niau, raad nagh vod Nhee erbee neughlen goll ſtiagh.—Cur dou Grayſe myr ſhen dy ymmyrkey my Vea, dy voddym feallagh elley y ghreinnaghey dy veaghey myr ta cooie da Suſhtal Yeeſey Creeſt, er yn Ghraih echeyſyn ta mee guee dy v'er my chlaſhtyn. *Amen.*

SECT.

SECT. VI.

The next Thing you are to enquire into is, whether you have A LIVELY FAITH IN GOD'S MERCY THRO' CHRIST.

NOW, becauſe ſo very much depends upon our having ſuch a *Faith*,——the Holy Ghoſt has given us all the Arguments,—all the Aſſurance,—that our Hearts can deſire.

God ſo loved the World, that he ſpared not his own Son, (ſaith the Apoſtle) *but gave him up for us all*,—Rom. viii. 32.——Can there be a greater, a ſurer, Pledge of the Love of God for his poor Creatures?—He made him to be Sin (that is, a Sin-offering):—He delivered him to Death in our ſtead:——Can we after this doubt of, or diſtruſt, the Mercy of God?

Obſerve the Method St. *Paul* takes to confirm our Faith, by giving us the ſtrongeſt Proofs of our Acceptance with God.——*God*, ſaith he, *commended his Love to us, in that, while we were Enemies, we were reconciled to Him, by the Death of his Son.—Much more, being recon-*

CAB. VI.

Yn nah red t'ou dy vriaght ayn ta, Vel CREDJUE BIOAL AYD AYNS MYGHIN YEE TROOID CREEST.

NISH, kyndagh dy vel wheeſh lhie er lheid y *Chredjue* 've ain,—ta'n Spyrryd Noo er chur dooin dy chooilley Reſoon,—dy chooilley Hickyrys,——oddys nyn Greeaghyn y hirrey.

Hug Jee lheid y Ghraih da'n Theihll, nagh haghyn eh e Vac hene (ta'n Oſtyl gra) *agh livrey eh ſeoſe eh er ny ſon ain ooilley*, Rom. viii. 32.—Vod Gioal ſmoo, Gioal ſhickyree y ve jeh Graih Yee da e Chretooryn boghtey?—Ren eh eh y yannoo ny Pheccah (ta ſhen, ny Oural ſon Peccah):——Livrey eh eh gys Baaſe ayns yn ynnyd ainyn:—Vod mayd lurg ſhoh dooyteil jeh, ny Mee-hreiſhteil y yannoo er Myghin Yee?

Gow Taſtey jeh'n Aght ta'n Noo *Paul* goaill dy niartaghey nyn Gredjue, lioriſh coyrt dooin ny Prowallyn s'troſhey dy vel Soiaghey er ny yannoo j'in lioriſh Jee.—*Ta Jee*, as eſhyn, *er hoilſhaghey magh e Ghraih hooinyn, ſon choud as va ſhin ayns Stayd dy Noidys, my va ſhin coardit riſh Jee, lioriſh*

cilcd

ciled, we ſhall be ſaved by his Life,-----Rom. v. 10.----- What may we not, after this, hope for from God?

In ſhort, Jeſus Chriſt has redeemed us from the Curſe of the Law.--*Thro' him we have Peace with God.*---Rom. v. 1.---This is the only Foundation of our *Faith*, our *Hope*, and *Confidence.*——He is our *Sacrifice*, our *Mediator*, our *Advocate;* the Knowledge of which ought to remove all Occaſions of *Deſpair* and *Fear*, from the Diſpleaſure of God.

Indeed, if we ſhould attempt to go to God, without an Intereſt in Chriſt, we could hope for nothing but to be rejected; but when we go to him, as *redeemed* by his own Son,---and repreſent to him, as we do *in this Holy Sacrament*, what He has done and ſuffered for us, we approach Him as intirely reconciled to us,

But then you muſt remember, that he gave himſelf for us, and hath redeemed us from the Power of the Devil, for this End, *that he may purify unto himſelf a People conſecrated to his Service.*---- Conſecrate therefore yourſelf *Baaſe e Vac.---Foddey ſmoo, myr ta ſhin niſh goit ſtiagh gys Shee, vees mayd er nyn ſauail lioriſh e Vioys*, Rom. v. 10.------Lurg ſhoh cre nagh vod mayd jerkal riſh veih Jee?

Ayns Focklyn giarey, Ta Yeeſey Creeſt et chionnaghey ſhin reeſht veih Mollaght y * Leigh.---*Ny hrooidſyn ta Shee ain riſh Jee*, Rom. v. 1. She ſhoh ynrycan Undin nyn *Gredjue*, nyn *Dreiſhteil*, as nyn *Shickyrys.*---She eſhyn yn *Oural* ain, nyn *Sheealtagh* as nyn *Vendeilagh*; as lhiſagh Tuſhtey jeh ſhoh ſcughey voïn dy chooilley Oyr jeh *Mee-breiſhteil*, as *Aggle* veih Jymmooſe Yee.

Dy jarroo, dy goghe ſhin orrin dy gholl gys Jee, fegooiſh Cairys y ve ain ayns Creeſt, cha voddagh ſhin treiſhteil ſon monney, agh dy v'er ny yiooldey voiſh; agh tra ta ſhin goll huggey, myr *livreit* lioriſh e Vac hene,-----as ſoilſhaghey roiſh, myr ta ſhin jannoo *ayns y Sacrament ſhoh*, cre T'eh er n'yannoo as er hurranſe er nyn ſon, ta ſhin tayrn er-gerrey da myr dy ſlane coardit rooin.

Agh eiſht ſhegin cooinaghtyn, dy dug eh eh-hene er nyn ſon, as dy vel eh er choſney ſhin veih Pooar y Drogh-ſpyrryd, ſon yn Oyr ſhoh, *dy chaſherickey da hene Pobble aggindagh gys e Hirveiſh.*---Shen-y-fa jean oo hene y chaſherickey gys

* Leigh Voſes.

to

to Jeſus Chriſt, and with faithful *Abraham* ſtagger not at the Promiſes of God: but go to this Sacrament with a full Aſſurance of Faith, that God will pardon your Sins, and give you all the Graces you ſhall ſtand in need of.—Only remember, *that this Faith it ſelf* is the Gift of God, and muſt be prayed for, for Chriſt's Sake; which you may do after this manner:

The PRAYER.

I Beſeech Thee, O God, by that Love which moved Thee to give thine own Son for loſt Mankind, give me a Faith in thy Promiſes for his Sake, as firm as thy Word, on which my Faith is grounded:—And let me never preſume upon thy gracious Promiſes without ſincerely endeavouring to perform the Conditions on which they were made, and without being zealous of good Works, for which we were redeemed.——May the Remembrance of my Saviour's Love, and of thy great Mercy, be ever ſeaſonably preſent with me, to keep me from Deſpair, and may my Faith in thy Promiſes ſupport me at the Hour of

Yeeſey Creeſt, as mariſh *Abraham* ſlane credjuagh ny jean Mee-hreiſhteil er Gialdynyn Yee; agh immee gys y Sacrament ſhoh leſh ſlane Shickyrys dy Chredjue, dy jean Jee dty Pheccaghyn y leih, as dy der eh dhyt dy chooilley Ghrayſe t'ou ayns feme jeh.—Agh cooinee dy nee yn *Credjue ſhoh hene* Gioot Yee, as ſhegin Padjer ve jeant er y hon, er Graih Chreeſt; ſhen oddys oo y yannoo er yn Aght ſhoh:

Yn PHADJER.

TA mee guee ort, O Yee, lioriſh y Ghraih ſhen ren oo y veiyghey dy chur dty Vac hene ſon Sheelnaue caillit, dy chur dooys Credjue ayns dty Ghialdynyn er y Ghraih echeyſyn, cha ſhickyr as ta dty Ghoo, er ſhen ta my Chredjue troggit:—As ny lhig dou dy bragh Daanys y yannoo er dty Ghialdynyn grayſoil, agh dy creeoil ſtreeu dy chooilleeney ny Conaantyn orroo v'ad jeant, as dy ve feer jeean er Obbraghyn mie, ſon yn Oyr ſhoh hooar ſhin Livrey-ys.—Lhig da Cooinaghtyn jeh Graih my Haualtagh, as jeh dty Vyghin's vooar ve dy kinjagh marym, dy my reayll veih Mee-hreiſhteil, as lhig da my Chredjue ayns dty Ghialdynyn m'y niartaghey ec oor y

Death!

Death!——May my Redeemer be my Refuge, his Blood and Merits plead for me, that I may have my Lot and Portion with thoſe whom he hath purchaſed with his moſt precious Blood! *Amen.*

Vaaiſh!—Lhig da my Er-kionnee ve my Chemmyrk, e Uill as e Hoilchinys loayrt er my hon, dy vod my Chronney as my Ayrn y ve aym marooſyn t'eh er choſney leſh e Uill ſmoo gheyr! *Amen.*

SECT. VII.

Whether you have a *thankful* Remembrance of Chriſt's Death:----This is the next Thing you are to inquire into.

NOW this will always bear ſome Proportion to the Senſe you have of the *Evil* he has delivered you from, and the *Bleſſing* he has by his Death procured for you.

Conſider therefore yourſelf as a *poor*, *ſinful*, *loſt*, *undone* Creature, without a *Redeemer*. ——Conſider what that Redeemer has done for you—— What he did, and what he ſuffered, when he took upon himſelf to anſwer for the Sins of Men.

Conſider that he was the Son of God, that *had done no Wrong*, *neither was Guile found in his Mouth*; notwithſtanding this, being to anſwer for Sinners, He was treated and puniſhed as a Sinner deſerves to be:——He was *deſpiſed!*---

CAB. VII.

Vel Cooinaghtyn *booiſal* ayd jeh Baaſe Chreeſt:---Shoh yn nah Red t'ou dy vriaght ayn.

NISH nee ſhoh ayns Ayrn, kinjagh coardail riſh yn Ennaghtyn t'ayd jeh'n *Olk* t'eh er livrey oo veih, as jeh'n *Bannaght* t'eſhyn lioriſh e Vaaſe er choſney dhyt.

Shen-y-fa jeeagh ort hene myr Cretoor *boght*, *peccoil*, *caillit*, *naardey*, fegooiſh *Fer-kionnee*.—Smooinee dy dowin cre ta'n Fer-kionnee ſhen er n'yannoo er dty hon.---Cre ren eh, as cre hur eh, tra ghow eh er hene dy reggyrt ſon Peccaghyn Deiney.

Smooinee myrgeddin dy nee Mac Yee v'eh, *nagh row er n'yannoo veg yn Aggair, ny chamoo va loght er ny gheddyn ayns e Veeal*; ny-yeih, myr v'eh dy reggyrt ſon Peccee, v'eh deyrit as kerrit, myr ta Kimmagh toilchin:---V'eh *oltooanit!*-----

Set

Set at naught!——Perſecuted and *rejected* by his own People, whom he came to redeem!

He was *betrayed* by his own Diſciple; falſly *accuſed!*—— Unrighteouſly *condemned!*----- Unmercifully *ſcourged!*---Had a Murderer preferred before him!----Was crucified as a *Malefactor*; and in the very midſt of his Torments, was moſt inhumanly reviled!

Conſider the Reaſon of all this.——It was not only to ſatisfy the Juſtice of God for the Sins of Men, and procure their Pardon upon their Repentance and future Obedience; but alſo to ſhew Mankind, what Treatment *Sin* and *Sinners*, who have rebelled againſt their Maker, do deſerve;----- And teach us when God orders or permits us Sinners to undergo ſuch Indignities and Afflictions, in this our State of Trial, that *we* ought to take our Croſs patiently, as our Redeemer did; and be content, and even pleaſed, to fulfil the Will of God, in following his Example *in his Sufferings* in this Life, that we may be partakers of his Glory in the next.

Soit beg jeh!----Tranlaaſit as *jiooldit* riſh lioriſh e Phobble hene, haink eh dy livrey!

V'eh-er ny *vrah* lioriſh yn Oſtyl echey hene; *Plaiynt* foalſey jeant n'oi!-----Dy neu-chairal er ny *gheyrey!*-----Dy neu-vyghinagh er ny *ſcuitchal!* ----Va Soiaghey jeant jeh Dunver roiſh!---V'eh er ny chroſſey myr *Drogh-yantagh;* as ayns Mean e Horchaghey, v'eh dy neu-ghooghyſſagh oltooanit!

Gow Taſtey jeh'n Oyr va ſon ſhoh ooilley.---Cha row eh ny lomarcan dy yannoo Cooilleen da Cairys Yee ſon Peccaghyn Deiney, as dy gheddyn Pardoon daue er nyn Arrys as nyn Miallys ſon y Traa va ry heet; agh myrgeddin dy hoilſhaghèy da Sheelnaue, cre'n Kerraghey va *Peccah* as *Peccee* dy hoilchin, v'er n'irree-magh noi nyn Ver-croo;------As dy ynſaghey dooin tra ta Jee goardrail ny ſurranſe dooinyn Peccee dy huittym fo lheid ny Scammyltyn naareydagh, as Seaghyn, ayns ſhoh nyn Stayd dy Phrowal; dy lhiſagh *ſhin* nyn Groſh y ymmyrkey dy ſurranſagh, myr ren nyn Verkionnee; as ve booiagh, as dy jarroo boggey y ghoaill, dy chooilleency Aigney Yee, ayns geiyrt er y Sampleyr echey *ayns e Hurranſe* 'ſy Vea ſhoh, dy vod mayd ve goaill Ayrn jeh e

In the next Place, conſider the Bleſſings which Jeſus Chriſt hath by his Death obtained for us.----He hath delivered us from the great Power which the Devil had over Mankind, by procuring us Grace to reſiſt and overcome him.------He hath prevailed with God--To overlook the Untowardneſs of our Nature; To pardon our greateſt Offences upon our true Repentance:----And being by his Death *reconciled* to God, we have, for his ſake, free Liberty to apply to him, as *Children* to a *Father*, for what we ſtand in need of.

He hath alſo obtained for us the Aſſiſtance of an Almighty Spirit, to enable us to know, and to do, what is neceſſary to fit us for Heaven and Happineſs;----And he has prevailed with God, that theſe ſhall be our certain Portion, if we are not wanting to ourſelves.----In one Word, Jeſus Chriſt hath entirely freed us from all Fears of what may come hereafter, if it is not purely our own Fault.

The moſt unlearned Chriſtian may know what is required of him.

The greateſt Sinner may

Ghloyr ayns y Vea ta ry heet.

Ayns y nah Ynnyd, Gow gys dty Chree ny Bannaghtyn ta Yeeſey Creeſt, lioriſh e Vaaſe, er choſney dooin.---- T'eh er livrey ſhin veih'n Phooar vooar v'ec y Drogh-ſpyrryd harriſh Sheelnaue, lioriſh Grayſe y choſney dooin dy haſſoo n'oi as dy gheddyn y varriaght er.---T'eh er gheddyn veih Jee---Dy ve erreeiſhagh gys Annooinid y Dooghys ain; Dy leih dooin nyn Loghtyn ſmoo er nyn Arrys firrinagh: ---As myr ſhoh *coardit* riſh Jee lioriſh e Vaaſe, dy heet huggey, myr *Cloan* gys *Ayr*, dy hirrey ny ta ſhin dy ymmyrch.

T'eh myrgeddin er choſney dooin Cooney Spyrryd Ooilley-niartal, dy niartaghey ſhin dy hoiggal, as dy yannoo ſhen, ta ymmyrchagh dy yannoo ſhin aarloo ſon Niau as Maynrys;---As t'eh er gheddyn veih Jee, dy bee ad ſhoh nyn Eiraght ſhickyr, mannagh bee eh kyndagh rooin hene.---Ayns un Ockle, ta Yeeſey Creeſt dy bollagh er reaghey ſhin veih dy chooilley Aggle jeh ny oddys cheet ny lurg ſhoh, mannagh nee ooilley-cooidjagh yn Foill ain hene eh.

Foddee yn Creeſtee ſloo ynſit toiggal cre ta e Churrym.

Foddee yn Peccagh ſmoo depend

depend upon Pardon on his Repentance.

The weakeſt Chriſtian may rely upon all neceſſary Aſſiſtance; and the meaneſt Chriſtian is ſure not to be overlooked.

By all which you may perceive what *Thanks* you owe to God for your great and good *Redeemer*, and for what he has done and ſuffered for you------which you will do well to expreſs in ſome ſuch manner as this:

The PRAYER.

GIVE me leave, O God, to mention before Thee the Death of thy Son, and the infinite Bleſſings I have received thereby:-----Add this to all thy Favours, I beſeech Thee, that I may never forget theſe Mercies;——Never forget to be thankful for them------But that I may preſerve the Remembrance of them in the Manner which he hath ordained----I thank Thee, O God, for that Word, in which thou haſt cauſed theſe thy Mercies, and his Example to be recorded.——Make me truly ſenſible of that Love which brought him down from Heaven;——And how ſad our Condition was, which required ſuch a Sacrifice.---May I learn by his

jerkal riſh Leih e Pheccaghyn, my t'eh goaill Arrys.

Foddee yn Creeſtee s'annooinee ve ſhickyr dy vow eh dy chooilley Chooney ymmyrchagh; as ta'n Creeſtee s'boghtey ſhickyr nagh bee beg ſoit jeh.

Lioriſh ſhoh ooilley foddee oo toiggal cre'n *Booiſe* t'ou lhiaſtyn da Jee ſon dty *Haualtagh* mooar as mie, as ſon ny t'eh er n'yannoo as er hurranſe er dty hon.---As nee oo dy mie dy hoilſhaghey eh ayns lheid ny Goan ſhoh.

Yn PHADJER.

CUR Kied dooys, O Yee, dy yannoo Imraa kiongoyrt rhyt's jeh Baaſe dty Vac, as ny Bannaghtyn erſkyn-earroo ta mee er gheddyn lioriſh: ---Cur dou ſhoh myrgeddin mariſh ooilley dty Vannaghtyn elley, ta mee guee ort, nagh jarrood-ym dy bragh ny Myghinyn cheddin;—Nagh jarrood-ym dy bragh dy ve booiſal er nyn ſon---Agh dy voddym freayll Cooinaghtyn jeu er yn Aght t'eh hene er harey---Ta mee cur Booiſe dhyt, O Yee, ſon y Goo ſhen, ayn t'ou er choyrt orroo ſhoh dty Vyghinyn, as y Sampleyr eehey, dy ve er nyn ſcrieu.---Cur Ennaghtyn firrinagh dooys jeh'n Ghraih ſhen hug leih ſheeſe eh veih Niau;---As cre cha treih

Patience,

Patience, Humility, Self-denial, and Reſignation, what Virtues are moſt acceptable to thy Divine Majeſty!—And may I take him for my Lord, and Maſter, and Teacher, and Example, and dedicate myſelf to Thee, and to thy Service, for his ſake! *Amen.*

as va'n Stayd ainyn, va feme lheid yn Oural.----Lhig dou gynſagh lioriſh y Veenid, yn Injillid, yn Smaght harriſh hene, as yn Viallys echey, cre ny Grayſeyn s'booiſal ta da dty Ard-ooaſhley flaunyſſagh!----- As lhig dou eh y ghoaill ſon my Hiarn, my Vainſhter, my Er-ynſee, as my Hampleyr, as mee-hene y chaſherickey hoods, as gys dty Hirveiſh, er y Ghraih echey. *Amen.*

SECT. VIII.

The laſt Inquiry you are to make, is, whether you are in *Charity with all the World.*

CONcerning which, take eſpecial Notice, that the two great Ends of this Ordinance mentioned in Scripture are;——

The Firſt, To keep up the Remembrance of Chriſt's Death till his coming again.—

The Second, To be a ſolemn *Token* of our *Communion* with Jeſus Chriſt, and of our *Union* and *Charity* with all his Family.

To this End he has ordained, that as all Chriſtians, *high* and *low*, *rich* and *poor*, ſhall make up one Body, of which he is the Head:-----and one Fa-

CAB. VIII.

Yn Red s'jerree t'ou dy vriaght er y hon, ta, Vel oo ayns *Giaſtyllys riſh ooilley'n Seihll.*

MYchione ſhoh, gow Taſtey geyre, dy vel yn daa Ard-oyr, enmyſſit ayns Scriptyr, ſon yn Oardaghey ſhoh, t'ad;----

Hoſhiaght, Dy reayll ſeoſe Cooinaghtyn jeh Baaſe Chreeſt derrey yn Cheet echey reeſht.

Ayns y nah Ynnyd, Dy ve *Cowrey* caſherick jeh nyn *Sheſhaghtys* riſh Yeeſey Creeſt, as jeh'n *Unnaneys* as y *Ghiaſtyllys* ain riſh ooilley yn *Lughthie echey.

Er yn Oyr ſhoh t'eh er oardrail, 'naght myr ſhegin da dy chooilley Chreeſtee, *ard* as *injil*, *berchagh* as *boght*, jannoo ſeoſe un Chorp, jeh t'eſhyn yn

* Aggliſh.

mily

mily, of which he is the Maſter :-----So they ſhould all eat at one Table, of one Bread, as a Sign of that *Love* and *Peace*, and *Friendſhip*, and *Readineſs* to help one another, as occaſion ſhall require, and as Members of the ſame Body will naturally do.

And indeed your Acceptance with God will very much depend upon your hearty Good-will for every Chriſtian, and for all Mankind.

Therefore you muſt take ſpecial Care, leſt there be any Perſon with whom you are not at Peace,----Whom you cannot forgive and pray for, and do him all the Good that can in reaſon be expected from you ;----That you be diſpoſed to make Satisfaction to any Perſon that has been injured by you, or who have taken juſt Offence at your Words or Actions, this being a Duty which Jeſus Chriſt himſelf has commanded, *Matth.* v. 23. And that you be ready to *forgive* every Perſon who may have injured you, as you expect *Forgiveneſs* of God,------Remembering the dreadful Sentence mentioned in *Matth.* xviii. *Thou wicked Servant, I forgave thee all thy Debt: Shouldſt not thou have had* Kione :---as un Lught-thie, jeh t'eſhyn yn Mainſhter:----Myr ſhen lhiſagh ad ooilley gee ec yn un Voayrd, jeh'n un Arran, myr Cowrey jeh'n *Ghraih* as *Shee*, as *Caarjys*, as *Arryltys* ſhen dy chooney yn derrey yeh leſh y jeh elley, myr vees feme er y hon, as myr ta Oltyn jeh'n un Chorp dy dooie jannoo.

As dy jarroo nee yn Soiagh-ey nee Jee y yannoo jeed feer vooar lhie er yn Aigney-mie creeoil ayd's ſon dy chooilley Chreeſtee, as ſon ooilley Sheel-naue.

Shen-y-fa ſhegin dhyt goaill lane Kiarail, nagh vel Perſoon erbee nagh vel oo ec Shee riſh, ---Da nagh vod oo leih as Padjer y ghoaill er e hon, as jannoo da ooilley yn Vie oddys, ayns Reſoon, ve jerkit void ;---Dy bee oo aarloo dy yannoo Lhiaſſaghey da Perſoon erbee, t'ou er n'yannoo Aggair da, ny ta er n'ghoaill Jymmooſe cairal riſh dty Ghoan ny dty Yannoo, myr ta ſhoh ny Churrym ta Yeeſey Creeſt eh hene er harey, *Mian* v. 23. As dy bee oo arryltagh dy *leih* da dy chooilley Pherſoon ta er n'yannoo Aggair dhyt, myr t'ou hene treiſhteil *Leih* y gheddyn veih Jee,----Cooinaghtyn er y Vriwnys agglagh ta enmyſſit ayns *Mian* xviii. *O ghrogh Harvaant, leih miſh dhyt's yn ſlane Lhiaſtynys ſhen: nagh Compaſſion*

Compaſſion on thy Fellow-ſervant, even as I had Pity on thee? And the Lord was wroth, and delivered him to the Tormentors.

And laſtly, you are to take care, that you love *not in Word only, but in Deed and in Truth*, that is, that you do Good, as well as give good Words, and relieve Jeſus Chriſt in his poor Members.

And believe it for a certain Truth, that a charitable and forgiving Temper is not near ſo beneficial to any body as to him that hath it; *it being more bleſſed to give than to receive;* and to forgive, than to inſiſt upon Satisfaction for Injuries and Wrongs done to us; *Acts* xx. 35.

This being ſo neceſſary a Grace, you will not fail to beg of God moſt earneſtly to vouchſafe it you.

The PRAYER.

THIS is my Commandment, that ye love one another, as I have loved you.------ Hear, O my Soul, what thy Saviour has commanded thee:

lhiſagh uſs myrgeddin as Chymmey er ve ayd er dty Heſhey-Harvaant, eer myr va Chymmey aym's ort's? As va'n Chiarn jymmooſagh, as livrey eh ſeoſe eh ny Phryſſoonagh gys Laue y Tidoor.

As er-jerrey, t'ou dy ghoaill Kiarail, nagh vel dty Aigneymie *ayns Glare ny lomarcan, agh ayns Jannoo as ayns Firrinys*, ta ſhen dy ghra, dy jean oo Mie, chammah as cur Goan mie, as dy jean oo Feayſley er Yeeſey Creeſt ayns ny Oltyn boghtey echey.

As cred eh ſon Firrinys ſhickyr, nagh vel Aigney ghiaſtyllagh as aarloo dy leih faar cha vondeiſhagh da Perſoon erbee, as te daſyn echey te; *er-yn-oyr dy vel eh ny s'bannee dy choyrt, na te dy ghoaill*; as dy leih, na te dy haſſoo er Cooilleen y gheddyn ſon Aggairyn as drogh Hurnyn ta jeant dooin; *Jannoo* xx. 35.

Fakin dy vel ſhoh Grayſe cha ymmyrchagh, cha jean uſs lhiggey ſhaghey dy ghuee gys Jee feer jeean dy gooidſave leſh dy chur dhyt eh.

Yn PHADJER.

SHOH yn Sarey aym's, dy der ſhiu Graih yn derrey yeh da'n jeh elley, myr ta miſh er chur Graih diuiſh.—— Clafht, O my Annym, cre ta —He

—He who loved us, and gave himſelf an Offering and a Sacrifice to God for us.

May this thy Love, O Jeſus, be the Motive and Pattern of my Love and Charity for all Mankind!—Where this hath not been my Practice, I implore thy gracious Pardon, and beſeech Thee to fortify my Soul againſt all Suggeſtions of *Satan*, or my corrupt Nature, and blind Paſſions:—That I may always be prepared to go to thine Altar, with the ſame charitable Diſpoſitions, with which I deſire and hope to die.

Thou, O Jeſus, madeſt thine Enemies thy Friends, by laying down thy Life for them.—Be thou my Advocate with God for Grace to follow thy Heavenly Charity and Example, that *I may overcome Evil with Good*; that I and all the Members of thy Family *may love as Brethren*:—That we may always meet at thy Table as ſincere Friends, and part with true Love and Affection as becomes thy Diſciples. *Amen.*

dty Flaualtagh er harey dhyt:—Eſhyn chur Graih dooin, as hug eh hene ſon Chebbal as Oural da Jee er nyn ſon.

Lhig da ſhoh dty Ghraih'ſ, O Yeeſey, va Oyr as Sampleyr y Ghraih aym's da ooilley. Sheelnaue!—Raad nagh vel ſhoh er ve yn Cliaghtey aym, ta mee geearree dty Phardoon grayſoil, as guee ort dy niartaghey my Annym noi dy chooilley Chleayn oddys y *Drogh-Spyrryd*, ny my Ghooghys peccoil, as yeearreeyn doalley my Aigney y chur gys my Ghree:—Dy voddym kinjagh ve aarloo dy gholl gys dty Altar's, leſh yn Aigney giaſtylagh cheddin, ayn ta mee geearree as treiſhteil dy ghedyn Baaſe.

T'ou uſs, O Yeeſey, er hayrn dty Noidyn dy ve dty Chaarjyn, lioriſh dty Vioys y choyrt ſheeſe er nyn ſon,—Bee uſs eddyr Jee as miſh ſoh Grayſe dy eiyrt er y Ghiaſtylys as y Sampleyr Flaunyſſagh ayd, dy *voddym Barriaght y gheddyn er yn Olk leſh jannee Mie*; dy voddym's as ooilley Oltyn dty Lught-thie *ve ayns Graih ry-chiellee myr Braaraghyn*:—Dy vod mayd kinjagh meeteil ec dty Voayrd myr Caarjyn firrinagh, as paartail leſh Graih dooie as Aigney-mie myr ta cooie da Creeſteenyn. *Amen.*

SECT. IX.

BY this Time you ſee the *Reaſon* of this Inſtitution, the *Neceſſity*, as well as the invaluable *Bleſſing* of obſerving it religiouſly, and the Manner of preparing yourſelf for it as often as you ſhall have an Opportunity.

And remember, that the oftener you look into the State of your Soul, in order to go to this Ordinance, the leſs Trouble you will have to make your Peace with God, when you come to die; and the leſs Danger you will be in, of falling into a State of Sin and Security, which has been the Ruin of an infinite Number of Souls.

Beſides this you will have the greateſt Comfort of Life, when you perceive that you are ſtill growing in Grace, and tending to that Perfection which muſt fit you for Heaven.

On the other hand, if you turn your Back upon the Ordinance, it muſt be becauſe you will not be at the Pains to underſtand your *Duty*, your *Intereſt*, and your *Danger*.

You have not conſidered

CAB. IX.

CHOUD's ſhoh t'ou fakin y *Reſoon* ta ſon yn Oardaghey ſhoh, yn *Ymmyrch*, chammah as y *Bannaght* erſkyn-earroo, ta ayns freayll eh dy crauee, as yn Aght dy yannoo oo hene aarloo ny chour, cha mennick as te er ny hirveiſh.

As cooinee, myr s'menkey yeeaghys oo gys Stayd dty Anmey, er-chee goll gys yn Oardaghey ſhoh, ſhen myr ſloo dy Imnea vees ort dy yannoo dty Hee riſh Jee, tra hig oo dy gheddyn Baaſe; as ſhen myr ſloo dy Ghanjeyr vees oo ayn, dy huittym ayns Stayd dy Pheccah as dy Veerioole, ta er ve Oyr coayl Anmeenyn erſkyn-earroo.

Mariſh ſhoh bee yn Gerjagh ſmoo 'ſy Theihll ayd, tra t'ou gennaghtyn dy vel oo kinjagh biſhaghey ayns Grayſe, as goll er dty hoſhiaght gys yn Yrjid ſhen dy Vea vie ſhegin oo y yannoo feeu ſon Flaunys.

Er y Laue elley, my hyndaays oo dty Ghreeym er yn Oardaghey ſhoh, ſhegin da ve ſon nagh jean oo wheeſh er dty hon hene as dy gheddyn Tuſhtey jeh dty *Churrym*, dty *Vondeiſh*, as dty *Ghanjeyr*.

Cha vel oo er n'ghoaill Taſthat

that there is no *Pardon*, no *Grace*, no *Salvation*, to be hoped for, but by pleading with God, what his Son hath done and ſuffered, and merited for us, and in the Manner he has ordained.

And if you will conſult your own Conſcience, it will tell you, That ſome of theſe are the *true*, tho' moſt wretched, Cauſes of your Contempt of this Command of your Saviour's.

Either you live in ſome known Sin, or ungodly way of Life, which you cannot reſolve to forſake;—Or, you are not willing to renew your Vows, made in Baptiſm;—Or, which is generally the Caſe,—You have no real Concern for your Soul; only you delude yourſelf with ſome faint Purpoſes and Hopes, that ſome time or other you will become a new Man.

In the mean time you are guilty of a *Sin* too like the *denying the Lord that bought you.*——You bring an evil Report upon an Ordinance of Chriſt, as if it were not worth obſerving:—You harden wicked People in their Infidelity, and Neglect of their Salvation, by calling

tey, nagh vel *Pardoon*, ny *Grayſe*, ny *Saualtys* erbee dy vo jerkit riſh, agh lioriſh lhiaſſaghey feniſh Jee, cre ta e Vac er n'yannoo as er hurranſe, as er hoilchin er nyn ſon, as ſhen er yn Aght t'eh hene er n'oardaghey.

As my nee oo Coyrle y ghoaill riſh dty Chooinſheanſe hene, inſhee eh dhyt, dy nee Paart jeu ſhoh ny Oyryn *firrinagh*, ga trimſhagh, dy vel oo ſoiaghey cha beg jeh'n Sarey ſhoh jeh dty Haualtagh.

Edyr t'ou beaghey ayns Peccah ennagh er-ſys dhyt, er-nonney ayns Raad mee-chrauee dy Vea, nagh jean oo goaill ayns Laue dy hreigeil;--Er-nonney, cha vel oo booiagh dty Vreearraghyn Baſhtey y yannoo aſs y noa;—Er-nonney, myr s'menkey leſh y ve,---Cha vel oo dy firrinagh imneagh ſon dty Annym; ynrycan dy vel oo molley oo hene leſh Gialdyn as Treiſhteil faaſe ennagh, dy jig oo Keayrt ny Keayrt ennagh dy ve dty Ghooinney noa.

'Sy Traa t'ayn t'ou oolee jeh *Peccah* ta rouyr caſley riſh *gobbal y Chiarn ren oo y chionnaghey.*——T'ou tayrn Scammylt er Oardaghey Chreeſt, myr nagh beagh eh feeu Geill 'chur da:——T'ou creoghey drogh Leih ayns nyn Meechredjue, as nyn Meeriooſe jeh'n Taualtys oc, lioriſh gen-

yourſelf

yourſelf a Chriſtian, and living like a Heathen, in the Contempt of one of the greateſt Means of Salvation: You live in a State in which all your Prayers, whether public or private, whether for yourſelf or for others, will all be rejected.

In ſhort you provoke God every Day more and more to withdraw his Grace.—— To leave you to your own corrupt way of Living, till you have filled up the Meaſure of your Sins, and prepared yourſelves for a Sentence not to be heard without trembling—*I tell you that none of theſe Men that were bidden, ſhall taſte of my Supper,*—The Marriage Supper of the Lamb in Heaven.

How great then muſt the Sin of thoſe be, who *neglect to adminiſter*, and of *thoſe who turn their Back* upon this Ordinance, upon which our Salvation depends? *It being the Blood of Chriſt which muſt cleanſe us from all Sin,* —1 John i. 7.

AFTER all, this is not to encourage any Perſon to go to the Lord's Supper without a *Wedding-garment*, without a due re-

nyys oo hene dty Chreeſtee, as leeideil Bea goll-riſh Anchreeſtee, ayns ſoiaghey-beg jeh unnane jeh ny Ard-ſaaſeyn dy Haualtys: T'ou beaghey ayns Stayd, ayn vees beg er ny hoiaghey jeh ooilley dty Phadjeryn, edyr ec y Cheeill ny ec y Thie, edyr er dty hon hene, ny ſon feallagh elley.

Gyn arragh y ghra, t'ou braſnaghey Jee dy chooilley Laa ny ſmoo as ny ſmoo dy ghoaill e Ghrayſe void,—Dy aagail oo gys yn Ymmyrkey-bea mee-chrauee ayd hene, derrey vees oo er Ihieeney ſeoſe Towſe dty Pheccaghyn, as er hayrn ort hene y Vriwnys ſhen nagh vod v'er ny chlaghtyn, gyn ve er-croau—— *Ta mee giuſh diu nagh jean Fer jeuſyn v'er nyn guirrey, blaſhtyn jeh my Hibber;*—Eer Shibber Pooſee yn Eayn ayns Niau.

Nagh mooar eiſht ſhegin da'n Peccah ocſyn y ve, ta *lhiggey, ſhaghey dy birveiſh*, as y Peccah *ocſyn ta chyndaa nyn Gooyl* riſh yn Oardaghey ſhoh, er-ta'n Saualtys ain lhie? *Son ſhe Fuill Chreeſt ſhegin ſhin y ghlenncy veih dy chooilley Pheccah*——1 Ean i. 7.

LURG ooilley, cha vel ſhoh dy choyrlaghey Perſoon erbee dy gholl gys Shibber y Chiarn, fegooiſh y *Garmad-Paaſes*, fegooiſh arrym cooie

gard

gard to the Duty.——For a Man may go ſo unworthily as to receive *Judgment*, inſtead of a *Bleſſing*.——For Example, *Such* as live in any known Sin unrepented of;—*Such* as are not ſincerely reſolved to live, and be governed, by the known Laws of the Goſpel;—*Such* as live at Variance with their Neighbours without being willing to be reconciled;—*Such* as have done Wrong, and will not make Satisfaction, as they are able:—Laſtly, *Such* as go *out of mere Cuſtom*, without conſidering the *End* or *Benefit* of this Ordinance, and return to their uſual ſinful Liberties, as ſoon as the Service is over.

All ſuch ought to know, that they went unworthily; and if they have any true Concern for their Souls, they will conſider better, and lay themſelves under ſtricter Obligations, before they go again to the Lord's Supper.

But then let them not, at the Peril of their Souls, deal deceitfully, and make this a Pretence of neglecting to go to this Ordinance for the future; leſt they provoke God *to leave them to* da'n Churrym ſhen.—Son fod-dee Dooinney goll cha neu-feeu ſhen as dy hoilchin *Briwnys* ayns ynnyd *Bannaght*.—Ta ſhen dy ghra, *Lheid* as ta beaghey ayns Peccah erbee er-fys daue gyn Arrys;—*Lheid* as nagh vel dy creeoil kiarit dy leeideil nyn Mea, as dy ve reilt, lioriſh ny Leighyn ta ſoit roïn ayns y Tuſhtal;—*Lheid* as ta beaghey ec Streeu riſh nyn Naboonyn fegooiſh ve booiagh dy ve coardit ro;—*Lheid* as t'er n'yannoo Aggair, as nagh jean Lhiaſſaghey, gys Rere-nyn Booar:—Er-jerrey, *Lheid* as ta goll *trooid eer Chliaghtey*, fegooiſh Taſtey 'choyrt da *Oyr* ny da *Vondeiſh* yn Oardaghey ſhoh, as chyndaa reeſht gys y Reamys peccoil v'ad cliaghtey 'ghoaill, cha leah's ta'n Chirveiſh harriſh.

Lhiſagh ooilley nyn Lheid ſhoh toiggal, dy jagh ad dy neu-feeu; as my ta veg y Gheill firrinagh oc da nyn Anmeenyn, hig ad gys Smooinaghtyn ſhare, as ver ad adhene fo Kianglaghyn s'troſhey roiſh my jed ad reeſht gys Shibber y Chiarn.

Agh ny lhig daue er Gaue Anmey, molley ad hene, as ſhoh y yannoo ny Leſhtal ſon lhiggey ſhaghey dy gholl gys yn Oardaghey ſhoh ſon y Traa ta'ry heet; er-aggle dy braſnee ad Jee *dy aagail ad daue themſelves*,

themſelves, which is one of the greateſt Judgments that can befal them.

On the other hand, let not any well-meaning Chriſtian be *diſcouraged* with *Fears* of having gone unworthily to the Lord's Supper, and ſo forbear, becauſe they do not find all the *Benefit* and *Change* wrought in them which they hoped for; but let them conſider, that a State of *Holineſs* and *Perfection* is not to be expected at once, but by Degrees, and as we make good Uſe of the Graces, which the holy Spirit from time to time vouchſafes us:

A good Chriſtian not being *one*, who has no Inclination to Sin, but *one*, who thro' the Grace of God immediately *checks*, and ſuffers not ſuch Inclinations to grow into evil Habits.

God, who knows our Infirmities, will accept our *ſincere Endeavours*, tho' attended with *Imperfections* and *Backſlidings*, provided we condemn ourſelves for them, and ſtrive to amend.

And let us remember for our Comfort, that Jeſus Chriſt himſelf pronounced all his Diſciples (*the Traitor excepted*) *hene*, ta unnane jeh ny Briwnyſſyn s'trimmey oddys tuittym orroo.

Er y Laue elley, ny lhig da Creeſtee mie-aignagh erbee *v'er ny choyrt aſs Cree* leſh *Aggle* dy vel eh er gholl dy neufeeu gys Shibber y Chiarn, as myr ſhen lhiggey ſhaghey, kyndagh nagh vel ad feddyn ooilley yn *Vondeiſh* as y *Caghlaa* obbrit ayndoo v'ad treiſhteil er y hon; agh lhig daue Taſtey 'ghoaill, nagh vel Stayd dy *Chaſherickys* as *Bea firrinagh Creeſtee* dy ve jerkit riſh er y chooyl, agh ny veggan as ny veggan, as 'naght myr ta ſhin jannoo Ymmyd vie jeh ny Grayſeyn, s'cooidſave leſh y Spyrryd Noo veih Traa gy Traa 'chur dooin.

Fakin nagh nee Creeſtee mie *Fer*, nagh vel veg yn Yeearree echey gys Peccah, agh *Fer*, ta trooid Grayſe Yee chelleeragh *Smaghtaghey*, as nagh vel ſurranſe lheid ny Yeearreeyn dy aaſe gys drogh Chliaghtaghyn.

Jee, ta toiggal ny Annooinidyn ain, nee ſoiaghey jeh nyn *Ynrickys*, ga nagh vel eh cheet ſeoſe gys *ſlane Lowſe nyn Gurrym*, my lhe ſhen dy vel ſhin deyrey ſhin hene er y hon, as ſtreeu dy lhiaſſaghey nyn Mea.

As lhig dooin cooinaghtyn ſon nyn Gherjagh, dy ren Yeeſey Creeſt eh-hene gemnys ooilley e Oſtyllyn, (*cheu-mooie*

cepted) to be *clean*, that is, *qualified* to receive this Sacrament, which he was going to adminiſter to them, altho' he knew them to be ſubject to very great *Failings* and *Infirmities*; which ſoon appeared, when they all forſook him, contrary to their ſolemn Promiſes; but this they repented of, and were forgiven by their compaſſionate Redeemer.

If therefore you *love* God, and your Neighbour, *tho' not ſo fervently* as you could wiſh;—If you have a real *Deſire* of being better, than at preſent you find yourſelf to be——If the Fruits of the Holy Spirit, tho' in a very low Degree, do appear in your Life——Laſtly, if you do daily *pray* for God's Grace, that you may, in his good time, be, and do, what he would have you to be, and do not live in any known Sin;——By no means forbear to go to his Ordinance, as often as you have an Opportunity, and depend upon God's Bleſſing, and an Increaſe of his Graces.

jeh'n Traitoor) dy ve *glen*, ta ſhen, *dy ve feeu* dy ghoaill y Chreeſtiaght ſhen, v'eſhyn goll dy hirveiſh orroo, ga va fys echey dy row ad aarloo dy huittym ayns *Failleilyn* as *Annooinidyn* feer vooar; quoid va dy leah er ny akin, tra ren ad ooilley y hreigeil eh, noi nyn yarroo Ghialdynyn; agh ſhoh ghow ad Arrys jeh, as ve leiht daue lioriſh nyn Ver-kionnee chymmoil.

Shen-y-fa my ta *Graih* ayd's er Jee, as er dty Naboo, *ga nagh vel eh cha jeean* as wooiſhagh oo;—My ta *Teearree* firrinagh ayd dy ve ny ſhare, na t'ou gennaghtyn oo hene dy ve ec y Traa t'ayn——My ta Meſſyn y Spyrryd Noo, ga ayns Cooid ny veggan, er ny akin ayns dty Ymmyrkey-bea——Er-jerrey, my t'ou gagh laa *goaill Padjer* ſon Grayſeyn Yee, dy yod oo, 'ſy Traa mie echeyſyn, y ve, as jannoo, myr t'eſhyn dty harey, as nagh vel oo beaghey ayns Peccah erbee er-fys dhyt;——Ny lhig ſhaghey er Aght erbee dy gholl gys yn Oardaghey echey, cha mennick as te er ny hirveiſh, as ſoddee oo ve ſhickyr jeh Bannaght Yee, as Biſhaghey jeh e Ghrayſeyn.

The

The PRAYER.

GRANT, O God, that I may never draw down thy Judgments upon myſelf, either by turning my Back upon this Ordinance, or by going to it without Thought or unworthily. May thy Mercy pardon what is paſt, and give me Grace for the time to come, to conſecrate my Life to Thee, and to embrace every Occaſion of remembering my Redeemer's Love, and thereby ſecuring thy Favour and my own Salvation! And if it be thy Will, grant that I may always find ſuch Comfort and Benefit in this Ordinance, as may encourage me to obſerve it with Joy unto my Life's End.

Give me Leave to recommend to thine infinite Mercy, the miſerable Condition of all ſuch as neglect ſo great Means of Grace and Salvation:——Awaken all Chriſtian People into a Senſe of this Duty:——Open their Eyes, and correct their Miſtakes, that they may be convinced, that this is the only Means of making their Peace with Thee, and of rendering their Perſons and their Prayers acceptable to thy

Yn PHADJER.

GIALL, O Yee, nagh dayrn-yms dy bragh dty Vriwnyſſyn neoſe orrym pene, edyr lioriſh my Ghreeym y hyndaa riſh yn Oardaghey ſhoh, ny lioriſh goll huggey gyn-tort ny dy neu-feeu. Dy jean dty Vyghin leih dou ſon ny t'er n'gholl ſhaghey, as cur Grayſe dou ſon y Traa ta ryheet, dy chaſherickey my Vea hood, as dy ghoaill dy chooilley Chaa dy chooinaghtyn er Graih my Er-kionnee, as lioriſh ſhen jannoo ſhickyr jeh'n Foayr ayd's as jeh my Haualtys hene! As my ſhe dty Aigney eh, giall dy voddym dy bragh geddyn lheid y Gherjaghey as y Vondeiſh ayns yn Oardaghey ſhoh, as oddys m'y ghreinnaghey dy reayll eh leih Boggey gys jerrey my Vea.

Cur Kied dou chymney gys dty Vyghin erſkyn-earroo, yn Stayd hrimſhagh ocſyn ooilley ta meerioſagh jeh lheid ny Saaſeyn bannee dy Ghrayſe as dy Haualtys:------Dooiſht dy chooilley Phobble Creeſtee gys Ennaghtyn jeh'n Churrym ſhoh:---Foſhil ny Sooillyn oc, as lhiaſſee yn Shaghrynys oc, dy vod Toiggal firrinagh y ve oc, dy nee ſhoh yn ynrycan Saaſe dy yannoo nyn Shee rhyt, as Soiaghey dy ve jeant jeh ny Perſoonyn as ny Pad-

Divine

Divine Majeſty, thro' Jeſus Chriſt our Lord. *Amen.*

jeryn oc lioriſh dty Ard-ooaſh-ley Flaunyſſagh, trooid Yeeſey Creeſt nyn Jiarn. *Amen.*

SECT. X.

EVERY well-diſpoſed Chriſtian, after he has thus far prepared himſelf for this Sacrament, will endeavour to keep the Thoughts of his Duty, and the Bleſſings he hopes for, warm in his Heart until the Time of Receiving.

Some of the *following Scriptures*, and Meditations upon them, may, thro' God's Grace, anſwer that End; nor will they take up too much Time, becauſe ſome or more of them, as Occaſion offers, may be devoutly uſed in the midſt of Buſineſs.

And this Method of Devotion is here propoſed to lead Chriſtians to make proper Reflections upon other Parts of Scripture, which they read or hear.

Rev. iii. 17. *Thou ſayeſt, I am rich, and have need of nothing: and knoweſt not that thou art wretched, and*

CAB. X.

NEE dy chooilley Chreeſtee mie-chreeagh, tra t'eh choud ſhoh er n'gheddyn eh-hene aarloo ſon y Chreeſtiaght, e Phaart y yannoo dy reayll Smooinaghtyn jeh e Chiurrym, as jeh ny Bannaghtyn t'eh treiſhteil er nyn ſon, jeean ayns e Chree derrey yn Traa t'eh goaill yn Chreeſtiaght.

Foddee Paart jeh ny *Scriptyryn ver-ym reue*, as Smooinaghtyn dowin orroo, trooid Grayſe Yee, ganſoor gys yn Ymmyd ſhen; ny chamoo ghoys ad ſeoſe mooarane Traa, ſon foddee Ayrn ny'n ſlane, rere y Traa, ve dy crauee er nyn uſal ayns Mean eer Obbyr ſeihltagh.

As ta'n Aght ſhoh dy Chraueeaght currit royd dy leeideil Creeſteenyn dy Chliaghtaghey ad hene gys Smooinaghtyn crauee er Ayrnyn elley jeh Goo Yee, t'ad dy lhaih ny dy chlaſhtyn.

Aſhliſh iii. 17. *T'ou gra, Ta mee berchagh as er viſhaghey ayns Cooid, as nagh vel mee feme Nhee erbee: as cha vel oo goaill hood hene, dy vel oo treih,*

miſerable,

miſerable, and poor, and blind, and naked.

This is the ſad Condition to which, as Sinners, we are ſubject: and it is thy Mercy, O God, that any of us are ſenſible of it.—Preſerve me, I beſeech Thee, from that *Blindneſs* which would hinder me from ſeeing my own Miſery, and from that *Pride*, which would keep me from acknowledging it before Thee, who alone canſt help me. O give me a true Senſe of the Maladies I labour under, and help me for thy Mercies ſake, and for the ſake of Jeſus my Redeemer.

Pſal. li. 17. *The Sacrifice of God is a broken Spirit; a broken and a contrite Heart God will not deſpiſe.*

But moſt unfit is *mine* to be to God preſented, until I have obtained his Pardon for the many Sins, by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, ſaith the Lord, and I will not keep Anger for ever; only acknowledge thine Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.*

I do acknowledge my Sin unto Thee, O God, and mine Iniquities will I not

as ſeaghnit, as boght, as doal, as rooiſht.

Shoh yn Stayd hrimſhagh ta ſhin, myr Peccee, aarloo dy huittym ſo: as ſhe dty Vyghin's eh, O Yee, dy vel unnane erbee j'in tuſhtagh jeh.—Freill miſh, ta mee guee ort, veih'n *Deillid* ſhen yinnagh my lhiettal veih fakin my Hreihys hene, as veih'n *Voyrn* ſhen, yinnagh my lhiettal veih goaillriſh kiongoyrt Rhyt's, oddys ynrycan cooney lhiam, O cur Ennaghtyn firrinagh dou jeh ny Aſlayntyn anmey ſhen ta mee lhie foue, as cooin lhiam er Graih dty Vyghinyn, as er Graih Yeeſey my Er-kionnee.

Pſal. li. 17. *Oural Yee ſhe Spyrryd ſeaghnit eh; Cree briſht as arryſſagh cha jean Jee beg y hoiaghey jeh.*

Agh feer neu-feeu ta my Chree's dy v'er ny hebbal gys Jee, derrey vee'm er chöſney Pardoon voiſh ſon ny ymmodee Peccaghyn ſhen ta er n'yannoo eh neu-ghlen.

Jer. iii. 12, 13. *Ta miſh myghinagh, ta'n Chiarn dy ghra, as cha jean-ym Jymmooſe y reayll ſon dy bragh, ynrycan gow riſh dty Vee-chairys, dy vel oo er n'yannoo Peccah noi yn Chiarn dty Yee.*

Ta mee goaill-riſh my Peccah hood's, O Yee, as my Vee-chairys cha jean-ym y chieltyn: hide:

hide: I do therefore implore thy Pardon, and plead thy gracious Promiſe, with full Purpoſe of Heart, never again to return to Folly.

Jer. xvii. 9. *The Heart is deceitful, and deſperately wicked; who can know it?*

I cannot, indeed, anſwer for my own Heart; but there is no Word, O Lord, impoſſible with Thee: In Thee I do put my Truſt, let me never be put to Confuſion:—Keep it ever in my Heart what an *evil thing* and *bitter*, it will be, *to forſake the Lord.*

1 John iii. 8. *He that committeth Sin* (who abandons himſelf to live in any known *Sin*) *is of the Devil*,—is under his Power and Government.

Preſerve me, gracious God, from ſo fatal a Blindneſs, to chuſe *Satan* for my *Lord and Governor*, inſtead of thy *Bleſſed Son*, who laid down his Life to redeem us from the dreadful Tyranny of the Devil.

1 John ii. 25. *This is the Promiſe that he hath promiſed us, eternal Life.*

How infinitely good is God, to give us ſo great Encouragement to ſave ourſelves from Ruin!—Give me,

ta mee er-y-fa ſhen geearree Leih ort, as ſhaſſoo er dty Ghialdyn grayſoil, leſh Cree ſlane kiarit gyn dy bragh reeſht dy hyndaa gys Ommijys.

Jer. xvii. 9. *Ta'n Cree molteyragh as mee-chrauee erſkyntowſe; quoi oddys toiggal eh?*

Cha voddym's dy jarroo freggyrt ſon my Chree hene; agh cha vel Fockle erbee, O Hiarn, nagh vel ayns dty Phooar: Aynyd's ta mee cur my Hreiſhteil, ny lhig dou dy bragh ve er my choyrt gys Nearey: Freill eh dy bragh ayns my Chree cre'n *Red olk* as *ſharroo* vees eh, *dy hreigeil y Chiarn.*

1 Ean iii. 8. *Eſhyn ta jannoo Peccah* (ta livrey harriſh eh hene dy veaghey ayns *Peccah* er-fys da) *t'eh jeh'n Drogh-Spyrryd*,—t'eh fo yn Phooar as y Reill echey.

Freill miſh, Yee ghrayſoil, veih'n Deillid Annym-ſtroiagh ſhen, dy reih *Noid ny Hanmey* ſon my *Hiarn as my Chiannoort*, ayns Ynnyd dty *Vac Bannit*, eh hug ſheeſe e Vioys dy chooſney ſhin reeſht veih Tranlaaſe atchimagh'y Jouyl.

1 Ean ii. 25. *She ſhoh yn Gialdyn t'eh er n'yannoo dooin, dy jarroo yn Vea veayn.*

Cre cha mie erſkyn-inſh ta Jee, dy chur dooin lheid yn Ard-treiſhteil, dy reayll ſhin hene veih Toyrt-mow!----Cur

I beſeech Thee, a firm Faith in this Promiſe, that no *Fears* may terrify me, no *Pleaſures* may corrupt my Heart;——No *Difficulties* may diſcourage me from ſerving Thee.

Matt. xvi. 24. *If any Man will come after me, let him deny himſelf, and take up his Croſs and follow me.*

O my Saviour! who pleaſedſt not thyſelf, but tookeſt upon Thee the Form of a Servant, let me not profeſs to follow Thee, without endeavouring to follow the bleſſed Steps of thy moſt Holy Life.——Thy *Patience*, *Meekneſs*, and *Humility*: Thy *great Diſregard* for the World, its *Pleaſures*, *Profits*, and all its *Idols*:—Thy ſenſible Concern for the Miſeries of Men:—Thy Unweariedneſs in doing Good:—Thy Conſtancy in Prayer, and Reſignation to the Will of thy Father.——Let me part with any thing as dear as a *right Hand*, or *a right Eye*, rather than not follow Thee.

Mat. vi. 24. *No Man can ſerve two Maſters.—Ye cannot ſerve God and Mammon.*

May I never ſet up any *Rival*, O God, with thee in

dooys, ta mee guee ort, Credjue ſhickyr ayns y Ghialdyn ſhoh, nagh vod *Atchim* erbee m'y agglagh, nagh vod *Eunyſſyn* erbee my Chree y chleayney;---As nagh jean *Seaghyn* erbee m'y agglagh veih uſs y hirveiſh.

Mian xvi. 24. *My ta Dooinney erbee aggindagh geiyrt orrym's, lhig da eh hene y obbal, as e Chroſh y hroggal, as geiyrt orrym.*

O my Haualtagh! nagh ren ſoiaghey jeed hene, agh ghow ort Cummey Sharvaant, ny lhig dooys goaill orrym dy ve Eiyrtyſſagh jeed's, fegooiſh ſtreeu dy jeean dy eiyrt er Keſmadyn bannit dty Vea ſmoo Chaſherick,——Dty *Hurranſe*, dty *Veeinid*, as dty *Injillid-aigney*: Dty *veggan Geill* ſon *Eunyſſyn* y Theihll, e *Vaynrys*, e *Vondeiſh*, as ooilley e *Talloonyn*:---Yn Chymmey jeean ayd's ſon Treihys Deiney:——Dty Yeidjys doccaragh ayns jannoo Mie:---Dty Hannaghtyn kinjagh ayns Padjer, as dty Vialtys gys Aigney dty Ayrey.----Lhig dooys ny ſleaie ſcarrey riſh Nhee erbee eer cha deyr as *Laue yeſh*, ny *Sooill yeſh*, na gyn geiyrt ort's.

Mian vi. 24. *Cha vod Dooinney erbee daa Vaishter y hirveiſh.----Cha vod ſhiu Jee as* * *Mammon y hirveiſh.*

Nagh row nouyn dooys, O Yee, dy bragh ſoiaghey ſeoſe

* Yn Seihll.

the

the Poſſeſſion of my Heart! May I never attempt to reconcile thy Service with that World *which is at Enmity with thee!* Give me, I beſeech Thee, the *Eyes of Faith* that I may ſee the World, what in Truth it is; —The Danger of its *Riches*, —The Folly of its *Pleaſures*, The Multitude of its *Snares*, —The Power of its *Temptations*,—Its *deadly Poiſon*, and certain Danger of drawing my Heart from the Love of Thee.

Matt. xxii. 37, 39. *Thou ſhalt love the Lord thy God with all thy Heart,—And thy Neighbour as thy ſelf.*

O that the Love of God *may be the Commanding Principle of my Soul;* and that I may have this comfortable Proof of his Love abiding in me, that I ſtudy to pleaſe him and to keep his Commandments!—That my Love to my Neighbour may be ſuch as God has commanded, that I may *give* and *forgive*, and *love*, as becomes a Diſciple of Jeſus Chriſt!

1 John iii. 14. *We know that we have paſſed from Death unto Life, becauſe we love the Brethren.*

What it is *to love my Neighbour as myſelf*, Thou, O Lord, haſt taught me in

Nhee erbee dy ve *Ayrnagh* mayrt's ayns my Chree! Nagh jean-ym dy bragh goaill ayns Laue dy yannoo coardail eddyr y Chirveiſh ayd's as y Seihll ſhen *ta ec Noidys rhyt!* Cur dou, ta mee guee ort, ny *Sooillyn dy Chredjue* dy voddym fakin y Seihll, cre ayns Firrinys te;---Danjeyr e *Verchys*,---Ommijys e *Eunyſſyn*,---Ymmodee e *Ribbaghyn*,---Pooar e *Violaghyn*,---E *Phyſhoon baaſoil*, as e Ghaue ſhickyr dy hayrn my Chree veih Graih 'chſur dhyt.

Mian xxii. 37, 39. *Ver oo Graih du'n Chiarn dty Yee leſh ooilley dty Chree,----As da dty Naboo myr dhyt hene.*

O dy vod Graih Yee *ve Ardreiltagh my Annym*; dy vod ve aym yn Prowal gerjoilagh ſhoh jeh'n Ghraih echey tannaghtyn aynym, dy voddym ſtreeu dy wooiys eh as dy reayll e Annaghyn!-------Dy vod my Ghraih da my Naboo ve lheid as ta Jee er harey, dy ve *giaſtyllagh* as *leih*, as *Graih y choyrt*, myr ta cooie da Eiyrtyſſagh Yeeſey!

1 Ean iii. 14. *Ta fys ain dy vel ſhin caghlait veih Baaſe gys Bea, er-yn-oyr dy nhynney lhien ny Braaraghyn* [Creeſtee].

Cre te *dy chur Graih da my Naboo myr dou hene*, T'ou uſs, O Hiarn, er n'ynſaghey dou

thy holy Word:—Never to *wrong or deceive* him:—Never to *grieve* him, or without a Cauſe to *create* him Trouble;——Never to treat him with *Contempt* and *Scorn;*—Never to be *pleaſed* with his *Misfortunes* and *Faults:*—But to *rejoice* in his *Happineſs*, and *help* him in his *Wants*,—Give me, O Lord, a Proof of my having paſſed from Death unto Life.

Gal. iii. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us;* ——that is, He was treated as one under the Curſe of the Law, *Deut.* xxi. 23.

Bleſſed God, how great was our *Miſery?* How great was thy *Mercy?* when nothing could ſave us from Ruin, but the Death of thy Son!------I ſee by this, how hateful Sin is to Thee.——Make it ſo to me, I beſeech Thee.——May I never flatter myſelf, that thy Mercy will ſpare me, if I continue in Sin, when thou ſpareſt not thine own Son, when he put himſelf in the Place of Sinners!----May I never provoke thy Juſtice!----May I never forget thy Mercies,

ayns dty Ghoo caſherick;----Gyn dy bragh *Aggair y yannoo da ny 'voiley eh*:——Gyn dy bragh *Trimſhey y chur er*, ny gyn oyr *dy bayrn* Seaghyn er;---Gyn dy bragh *beg y hoiaghey* jeh, ny *Faghid* y yannoo er;---Gyn dy bragh *goaill Boggey* ec *Drogh-baghyrt* erbee, ny *Foilchin* dty Naboo: Agh dy *ghoaill Boggey* ayns e *Vaynrys*, as dy *chooney* leſh ayns e *Eme*.—Cur dooys, O Hiarn, yn Prowal ſhoh dy vel mee er my chaghlaa veih Baaſe gys Bea.

Gal. iii. 13. *Ta Creeſt er livrey ſhin veih Mollaght y Leigh, eh-hene jeant ny Vollaght er nyn ſon*; ta ſhen dy ghra, Va Kerraghey currit er myr er Fer fo Mollaght y Leigh, *Deut.* xxi. 23.

Yee bannit, cre wheeſh va nyn *Dreihys?* Cre wheeſh va dty *Vyghin's?* tra nagh voddagh Nhee erbee, ſhin y hauail veih Toyrt-mow, agh Baaſe dty Vac!-----Hee-ym lioriſh ſhoh, cre cha dwoaiagh as ta Peccah dhyt.---Myr ſhen dy row eh dooys, ta mee guee ort.---Ny lhig dou dy bragh brynnoil rhym pene, dy jean dty Vyghin lhiggey lhiam, my nee'm tannaghtyn ayns Peccah, tra nagh ren oo lhiggey leſh dty Vac hene, tra hug eh eh-hene ayns Ynnyd ny Peccee!----Ny lhig dooys dy bragh dty Chairys y vraſnaghey!---Ny lhig dou

and

and what thy Son has done for me!

Tit. ii. 14. *He gave himſelf for us, that he might redeem us from all Iniquity, and to purify unto himſelf a People zealous of good Works.*

Bleſſed be God, that I was united to this People by *Baptiſm!* Grant that I may never diſgrace Thee, or my Chriſtian Profeſſion, by an ungodly Life.——O Thou, who haſt redeemed us from Sin and Death, cauſe me to underſtand, to value, and ever remember thy great Love, and to ſhew that I do ſo by a Life *conſecrated* to thy Service.

2 Tim. ii. 12. *If we deny him, He alſo will deny us.*

How many deny Thee, O Jeſus, without *Thought*, and without *Dread!* Do they know what they do, who *lightly* turn their Backs upon this Ordinance? Who make a Mock of Sin, which coſt Thee thy Life?-----Who are aſhamed of Thee, and of thy Goſpel, out of regard to Men?——Who by their unchriſtian Lives do *renounce* thy Service?--- Do they condy bragh jarrood dty Vyghinyn, as cre ta dty Vac er n'yannoo er my hon!

Tit. ii. 14. *Hug eh eh-hene er nyn ſon, dy voddagh eh ſhin y eayſley veih dy chooilley Veechraueeaght, as caſherickey da hene Pobble reiht, jeean ayns Obbraghyn mie.*

Bannit dy row Jee, dy vel miſh jeant unnane jeh'n Phobble ſhoh lioriſh *Baſhtey!* Giall nagh jean-ym dy bragh meehene neu-feeu jeed's ny jeh my Chredjue Creeſtee, lioriſh Bea vee-chrauee.--O uſs, t'er vé nyn Ver-kionnee veih Peccah as veih Baaſe, cur orrym dy hoiggal, dy yannoo Ard-ſoiaghey jeh, as dy bragh dy chooinaghtyn er dty Ghraih erſkyn-earroo, as dy hoilſhaghev dy vel mee jannoo ſhen lioriſh Bea *er ny chaſherickey* gys dty Hirveiſh.

2 Tim. ii. 12. *My ta ſhin gobbal cſhyn, nce eſhyn myrgeddin ſhin y obbal.*

Cre whilleen ta gobbal uſs, O Yeeſey, gyn *Tort*, as gyn *Aggle!* Vel fys oc cre t'ad dy yannoo, ta cha *neu-haſtagh* chyndaa nyn Ghreeym riſh yn Oardaghey ſhoh? Nagh vel jannoo agh Craid jeh nyn Beccaghyn, choſt dhyt's dty Vioys? ---Ta goaill Nearey jeed's as jeh dty Huſhtal, ayns Ammys Gheincy?---Ta lioriſh nyn Mea neu-chreeſtee *treigeil* dty Hirveiſhys? Vel Toiggal oc cre te

ſider

ſider what it is to *be denied by Thee?*---What it is to have *no Intereſt* in thy Death, thy *Merits*, and *Mediation?*---Gracious God, deliver me from this dreadful *Sin* and *Judgment.*

St. Matt. xxvi. 35----*Peter ſaid, Tho' I ſhould die with Thee, yet will I not deny Thee.*

Preſerve me, gracious Lord, from a preſumptuous Opinion, and Dependence on my own *Strength*, without the Aids of thy *Grace:* Let me ſee, in this ſad Inſtance, my Weakneſs without thy Aſſiſtance, and my Ruin without thy Help.

St. Luke xxii. 61, 62. *And the Lord turned and looked upon* Peter, *and* Peter *remembered the Words of Chriſt,---- and went out and wept bitterly.*

O Jeſus, look upon me with the ſame Eye of Compaſſion, whenever I ſhall do amiſs, that I may ſee my Fault, and forthwith return to my Duty:——Let this Inſtance of thy Mercy be our Comfort, ſince ſo great and repeated a Crime did not exclude *this Penitent* from thy Mercy; but let not this make us fearleſs of offending Thee, leſt we never repent.

dy *ve obbit liort's?*----Cre te gyn *veg y vondeish* y ve oc lioriſh dty *Vaaſe*, dty *Hurranſe*, as dty *Phleadeilys* er nyn ſon? ---Yee ghrayſoil, livrey miſh veih'n *Peccah* as y *Kerraghey* atchimagh ſhoh.

Noo Mian xxvi. 35. *Dooyrt Peddyr, ga dy beign dou goll dy Baaſe mayrt, cha nobbin oo.*

Freill miſh, Hiarn ghrayſoil, veih Smooinaghtyn daaney, as Treiſhteil foalley er my *Niart* hene, fegooiſh Kemmyrk dty Ghrayſe: Ayns y Vac-ſoyley trimſhagh ſhoh, lhig dou fakin my Annooinid fegooiſh dty Niart, as my Hoyrt-mow fegooiſh dty Chooney's.

Noo Luke xxii. 61, 62. *As hyndaa yn Chiarn, as yeeagh eh er Peddyr, as chooinee Peddyr er Goan Chreeſt,---as hie eh magh as cheayn eh dy ſharroo.*

O Yeeſey, jeeagh orrym's leſh y Tooill cheddin dy Hymmey, cre-erbee yn Traa nee'm aſs y Raad, dy voddym my Oill y akin, as er-y-chooyl chyndaa gys my Churrym:---- Lhig da'n Cowrey ſhoh jeh dty Vyghin ve yn gerjagh aym's, fakin nagh ren Foill wheeſh as cha mennick jeant giarey magh yn *Arryſſagh ſhoh* veih dty Vyghin; agh ny lhig da ſhoh ſhinyn y yannoo mee-ag-

St.

St. Luke xxii. 3, 4, 5. *Then entered* Satan *into* Judas, *and he communed with the Chief Priests, how he might betray him unto them:—And they covenanted to give him Money,* &c.

If I should provoke Thee, O God, by resisting thy Holy Spirit, to leave me to my own *natural Corruption*, and to the Power of *Satan*, I see, in this wretched Man, what Wickedness I am capable of.—Lord God, *abandon* me not to my own Choices:—*Shut* my Heart against that *Covetousness*, which was the Root of so great a Sin. *Keep me from presumptuous Sins, lest they get the Dominion over me;* and secure me under the Conduct of thy Holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16. *They shall not appear before the Lord empty: every Man shall give as he is able, according to the Blessing of the Lord thy God, which he hath given thee.*

Shall I appear before thee, O God, worse than a *Jew?*——Can I give any thing *to thy Poor*, but what I have received *from thee?* How can I say that I love Thee

glagh dy vrasnaghey, er-aggle nagh gow mayd dy bragh Arrys.

Noo Luke xxii. 3, 4, 5. *Eisht hie yn* Drogh-spyrryd *stiagh ayns* Yuaase *as ghow eh Coyrle rish ny Ard-saggyrtyn mychione eh y vrah daue:----- as ren ad Conaant dy chur Argid da*, &c.

My yinnin's uss y vrasnaghey, O Yee, liorish shassoo magh noi dty Spyrryd Noo, dy aagail mee gys *Neu-ghlennid my Ghooghys hene*, as gys Pooar y *Drogh-spyrryd*, ta mee fakin, liorish y Dooinney mollee shon, cre'n Vee-chrauceaght oddin ve kyndagh jeh.—Hiarn Yee, ny *faag* uss mish da my Yeearreeyn hene:—*Dooin* my Chree noi yn *Taynt* shen, va Fraue jeh lheid y Peccah eajee. *Freill mee veih Peccaghyn dy Ghaanys er dty Vyghin, nagh vow ad yn Varriaght orrym*; as freill mee fo Leeideilys dty Spyrryd Noo, er graih Yeesey Creest.

Deut. xvi. 16. *Cha jig uss lesh Laue follym fenish y Chiarn: ver dy chooilley Ghooinney rere e Fort, cordail rish Bannaght y Chiarn dty Yee, t'eh er choyrt dhyt.*

Jig-yms ayns dty Enish, O Yee, ny smessey na *Hew?*—Voddym Nhee erbee y choyrt da *ny Boghtyn ayd's*, agh ny ta mee er gheddyn *void's?* Kys oddym gra dy vel mooarane much,

much, if I give ſparingly to them, whom thou haſt appointed *in thy Place* to receive *our Alms?* Give me an Heart, O God, to give according to thy Bleſſing upon me, and as I expect thy Bleſſing upon myſelf and Subſtance.

1 Pet. iv. 10. *As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards.*

O God, who has taught us, that we are all but *thy Stewards*——Keep me from that great Injuſtice of defrauding *thy Poor* of their Right: Give me Grace to *moderate* all my *vain Deſires* and *Expences*, that I may have to give to them that need, and that the *Meaſure* of thy Bleſſings to me may be the *Meaſure* of my Charity to others.

Graih aym ort, my ta mee ſhirveiſh cha gortagh orrooſyn, t'ou *ayns dty Ynnyd hene* er phointeil dy ghoaill *nyn Teirk?* Cur Cree dooys, O Yee, dy ve giaſtyllagh corrym riſh dty Vannaght orrym pene as er my Chooid.

1 Peddyr iv. 10. *Myr ta dy chooilley Ghoointney er gheddyn y Gioot, dy jarroo myr ſhen ſhirveiſh-jee yn chooid cheddin yn derrey yeh er y jeh elley, myr Stiurtyn mie.*

O Yee; t'er n'ynſaghey dooin nagh vel ſhin ooilley agh *Stiurtyn foyd*---Freill miih, ta mee guee ort, veih'n Veechairys vooar ſhen dy volley *dty Voghtyn's* jeh nyn Gair: Cur Grayſe dou dy *ſmaghtaghey* ooilley my *Yeearreeyn fardalagh*, as my *Vaarail*, dy vod ve aym dy chur daueſyn t'ayns Feme,---As dy vod y *Towſe* jeh dty Vannaghtyn dooys, ve yn *Towſe* jeh'n Ghiaſtyllys aym's da feallagh elley.

Yn OARDAGH ſon Shirveiſh

HIBBER Y CHIARN.

In-

INTRODUCTION.

THAT you may profit by the following Aſſiſtances, be adviſed to read the *Communion Service*, with the *Directions* and *Meditations*, ſome time before you go to the Sacrament, that you may attend to every Part of the public Service without Diſtraction.

Whenever you have Time for your private Devotions, let them be ſo ſecret that nobody may be diſturbed by you.

And if, inſtead of *repeating* the Prayers, and other Parts of the Service, after the *Miniſter*, as the Manner of too many is, to the Diſturbance of ſuch as are near them; if inſtead of doing ſo, you would ſecretly ſay AMEN, at the End of every Petition, you would find this the very beſt Way to keep your Mind intent upon your Devotions.

If any *Perſon*, who is ordained to adminiſter this Sacrament, ſhall think fit to

YN CHOYRLE NY CHOUR.

DY vod oo Vondciſh y gheddyn lioriſh y Chooney ta niſh chebbit dhyt, bee coyrlit dy lhaih *Shirveiſh y Chreeſtiaght*, mariſh ny *Coyrleyn* as ny *Smooinaghtyn crauee* ta aynjee, Laghyn my jed oo gys y Chreeſtiaght, dy vod oo goll mariſh dy chooilley Ayrn jeh'n Chirveiſh chaſherick ſhoh fegooiſh veg y Rouail.

Tra vees Caa ayd ſon goaill dty Phadjeryn er-lheh, lhig daue ve cha follit nagh bee Perſoon erbee boirit liort.

As ayns Ynnyd *goll harriſh* ny Padjeryn, as ny Ayrnyn elley jeh'n Chirveiſh geiyrt er y *Taggyrt*, myr ta Chaghtey rouyr dy eallagh, myr ſhoh boirey adſyn ta er-gerrey daue; ayns Ynnyd ſhen, dy niarragh oo *Amen* rhyt hene, ec Jerrey dy chooilley Accan, yioghe oo ſhoh dy ve yn eer Aght ſhare dy reayll dty Aigney ſoit er dty Phadjeryn.

My nee *Perſoon* erbee, ta pointit dy hirveiſh yn Sacrament ſhoh ſmooinaghtyn eh caſt

: his Eye upon this
ok, I would beſeech him
conſider ſeriouſly, how ma-
Communicants there are,
o have no ordinary way
coming to the Knowledge
this great Duty, or other
lp to their Devotion, be-
:s what the Church has
ɔvided for them in this Of-
:; that therefore in Com-
ſion to ſuch, this Service
ght to be performed with
: greateſt *Deliberation* as
ll as *Devotion*, that the
learned, who are generally
: greateſt Number, may be
fied as well as *inſtructed*.

feeu dy lhaih yn Lioar ſhoh, ghueein's dy jeean er dy ſmooinaghtyn dy creeoil as dy dowin, cre'n earroo dy eallagh ta cheet gys y Chreeſtiaght, nagh vel Aght erbee arragh oc dy heet gys Tuſhtey jeh'n Ard-churrym ſhoh, ny Cooney erbee elley oc leſh nyn Graueeaght, cheu-mooie jeh ny ta'n Aggliſh er chiarail nyn gour ayns y Chirveiſh ſhoh; ſhen-y-fa ayns Chymmey da nyn lheid, lhiſagh yn Chirveiſh ſhoh ve cooilleenit leſh goaill *lane Traa*, chammah as leſh y *Chraueeaght* ſmoo, dy vod adſyn *nagh vel Ynſaghey oc* (ta dy mennick yn Earroo ſmoo dy Leih) *Vondeiſh y gheddyn* lioriſh, chammah as ve er nyn *ynſaghey*.

The

The ORDER for Adminiſtration of the LORD's SUPPER.

Firſt Rubrick.

SO many as intend to be Partakers of this holy Communion ſhall ſignify their Names to the Curate, at leaſt ſome time the Day before.

Second Rubrick.

And if any of thoſe be an open and notorious evil Liver, or have done any Wrong to his Neighbour by Word or Deed, ſo that the Congregation be thereby offended; the Curate having Knowledge thereof, ſhall call him, and advertiſe him that in any wiſe he preſume not to come to the Lord's Table, until he has openly declared himſelf to have truly repented and amended his former naughty Life, that the Congregation may thereby be ſatisfied, which before was offended; and that he hath recompenſed the Parties to whom he hath done Wrong; or at leaſt declare himſelf to be in full Purpoſe ſo to do, as ſoon as he conveniently may.

Obſervations upon it.

IT is with great Reaſon that the Church has given this Order; therefore do not neglect it.

You will have the Comfort of knowing either that your *Paſtor* hath nothing to ſay againſt you; Or if he has, you will have the Benefit of his Advice, and a good Bleſſing will attend your Obedience to the Church's Orders.

If you are conſcious to yourſelf, [tho' your Paſtor ſhould not know it] that your Life has been ſuch as hath given *Offence* or *Scandal* to your Chriſtian Profeſſion, do not go to the Sacrament, until you have given ſome plain Proofs of your Repentance, and Purpoſe of leading a new Life.

But then, as you hope for God's Grace and Mercy, do not put off the doing of this one Moment, leſt you provoke God *to leave you to yourſelf*; for then you never will repent.

Yn OARDAGHEY ſon Shirveiſh SHIBBER Y CHIARN.

Yn chied * Rubrick.

WHilleen as ta kiarail dy ghoaill Ayrn jeh'n Chreeſtiaght chaſherick ſhoh ſhegin daue nyn Ennym y chur ſtiagh gys y Taggyrt yn chodid ſloo keayrt ennagh yn Laa roie.

Yn nah Rubrick.

As my vees unnane erbee jeu ſhoh Peccagh ta leeideil Droghvea ayns Aght foſhlit as naareydagh, ny er n'yannoo Aggair erbee riſh e Naboo lioriſh Goo ny Jannoo, myr ſhen tayrn Scammylt er y Cheſhaght Chreeſtee; lurg da'n Saggyrt v'er gheddyn Toiggal jeh ſhoh, ſhegin da geamagh er, as Raaue y chur da nagh gow eh er Aght erbee yn Daanys er dy heet gys Boayrd y Chiarn, derrey vees eh dy foſhlit er hoilſhaghey dy vel eh er ghoaill Arrys ſirrinagh as er hyndaa veih e ghrogh Vea, lioriſh ſhen jannoo Lhiaſſaghey da'n Aglish, da v'eh roïe ny Scammylt; as dy vel eh er n'yannoo Cooilleen daueſyn ren eh 'Aggair; er-nonney ec y chooid ſloo dy hoilshaghey eh hene dy ve dy ſlane kiarit shen y yannoo, cha leah as oddys eh.

Yn Ynſaghey.

SHE leſh Reſoon mooar ta'n Aglish er choyrt, yn Oardagh ſhoh; ſhen-y-fa ny lhig eh ſhaghey.

Bee'n Gerjagh ayd dy gheddyn Fys eddyr nagh vel veg ec dty *Vochill Anmey* dy ghra dt'oï; Ernonney my ta veg echey dy ghra, yiow Vondeiſh yn Choyrle echey, as hig Bannaght mie er y Viallys ayd gys Oardaghyn ny Haggliſh.

My ta dty Chree hene ginſh dhyt (ga dy vel eh gyn-yſs da dty Vochill-Anmey) dy vel dty Vea er ve lheid as t'er choyrt *Oltooan* ny *Scammylt* da dty Chredjue Creeſtee, ny gow gys y Chreeſtiaght, derrey t'ou er choyrt Prowallyn ennagh foſhlit jeh dty Arrys, as jeh dty Chiarail ſhickyr dy leeideil Bea noa.

Agh eiſht myr t'ou treiſhteil ſon Grayſe as myghin Yee, ny lhig ſhaghey dy yannoo ſhoh er-y-chooyl, er-aggle dy braſnee oo Jee *dy aagail oo dhyt hene*, ſon eiſht cha gow dy bragh Arrys.

* Order ny Haggliſh kys dy ymmyrkey ſhin hene ayns goll trooid dagh Ayrn jeh Shirveiſh ny Killagh.

Third

Third Rubrick.

The ſame Order ſhall the Curate uſe with thoſe between whom he perceiveth Malice and Hatred to reign; not ſuffering them to be Partakers of the Lord's Table, until he knoweth them to be reconciled.

And if one of the Parties, ſo at Variance, be content to forgive from the Bottom of his Heart all that the other had treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly Unity, but remain ſtill in his Frowardneſs and Malice; the Miniſter in that caſe ought to admit the penitent Perſon to the Holy Communion, and not him that is obſtinate, provided that every Miniſter ſo repelling any, as is ſpecified in this or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an Account of the ſame to the Ordinary within fourteen Days after, at the fartheſt; and the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.

Obſervations.

The Lord's Supper being a Sacrament and Token of Reconciliation and Friendſhip with God and Man; ſuch as will not *forgive* the Injuries they have received, nor make Satisfaction for the Injuries they have done to others, muſt not preſume to go to the Lord's Table, leſt they receive a *Curſe*, inſtead of a *Bleſſing*.

But then *ſuch* would do well to conſider, that while they are under theſe bad Diſpoſitions, they are at Enmity with God as well as with their Neighbour; and therefore are not qualified to *aſk*, much leſs *to hope* for, any Favour from him;—there being *no Mercy for him*, who will not *ſhew Mercy* to his Neighbour:—This being an expreſs Condition of our Peace with God, *Matt* vi. 15.

And we ſhould always remember, that *He that loveth not his Brother, abideth in Death*, 1 John iii. 14.

It is God who ſaith this, and dare we delay to be at Peace with our Neighbour even one Day, if we can help it?

Fourth Rubrick.

The Table at the Communion time having a fair white Linen Cloth upon it, ſhall

Obſervations.

It may ſo happen, that you did not know that the Sacrament was to be adminiſtered, until you ſaw

ſtand

Yn traſs Rubrick.

Yn Aght cheddin ſhegin da'n Saggyrt y ghoaill rooſyn t'eh goaill Taſtey dy vel Goanlys as Myſkit eddyr ad; gyn ſurranſe ad dy ghoaill Ayrn jeh Boayrd y Chiarn, derrey vees Fys echey dy bee ad coardit.

As my vees y derrey yeh jeh ny Perſoonyn, ta myr ſhoh ec Streeu, booiagh dy leih veih Grunt e Chree ooilley yn Aggair ta'n jeh elley er n'yannoo n'oi, as dy yannoo Lhiaſſaghey da ſon yn Aggair t'eh hene er n'yannoo; as mannagh bee'n Perſoon coyrlit gys Unnaneys chrauee, agh tannaghtyn kinjagh ayns e yymmooſe as Goanlys; ayns y chcoiſh ſhen lhiſagh y Saggyrt yn Perſoon arryſſagh y lhiggey gys y Chreeſtiaght chaſherick, as cha nee eſhyn ta roonagh; agh ſhegin da dy chooilley Hirveiſhagh ta myr ſhoh lhiettal unnane erbee veih'n Chreeſtiaght, myr ta currit roiſh ayns ſhoh ny ayns y Rubrick ta chelleeragh roiſh, ve kianlt dy chur Coontey jeh'n Chooid cheddin da Ard-reiltagh ny Haggliſh cheuſthie jeh kiare Laa yeig ny lurg, ec y chooid ſodjey; as nee Ard-reiltagh ny Haggliſh cur y Leigh ayns Bree noi'n Perſoon t'ayns yn Aggair cordail riſh Leigh ny Haggliſh.

Yn Ynſaghey.

Myr ta Shibber y Chiarn ny Sacrament as ny Chowrey jeh Coardail as Aigney-mie riſh Jee as Dooinney, adſyn nagh jean leih ny Aggairyn t'ad er n'gheddyn, ny Cooilleen y yannoo ſon ny Aggairyn t'ad er n'yannoo da feallagh elley, cha nhegin daue yn Daanys y ghoaill orroo dy gholl gys Boayrd y Chiarn, er-aggle dy vow ad *Mollaght* ayns ynnyd *Bannaght*.

Agh eiſht yinnagh ny *lheid* oc ſhoh dy mie dy ghoaill gys nyn Gree, choud as t'ad ayns lheid y drogh Aigney ſhoh dy vel ad ec Noidys riſh Jee chammah as riſh nyn Naboo; as ſhen-y-fa nagh vel ad ayns Aght cooie wheeſh as dy *hirrey*, foddey ſloo dy *hreiſhteil* ſon Foayr erbee veihlyn; —ſon cha vel *veg y Vyghin ny chour echeyſyn*, nagh jean *Myghin y ſoilſhaghey* da e Naboo:—As ta ſhoh Conaant ſhickyr jeh'n Shee ain riſh Jee, *Mian* vi. 15.

As lhiſagh ſhin kinjagh cooinaghtyn, dy vel *eſhyn, nagh nhynney leſh e Vraar, tannaghtyn ayns Baaſe.* 1 Ean iii. 24.

She Jee ta gra ſhoh, as lhoys dooinyn lhiggey ſhaghey dy ve ec Shee riſh nyn Naboo, eer ſon un Laa hene, my oddys mayd jannoo riſh?

Yn chiarroo Rubrick.

Ec Traa yn Chreeſtiaght ſhegin da'n Boayrd ve coodit leſh Aanrit glen gial, as ny haſſoo

Yn Ynſaghey.

Foddee eh myr ſhen taghyrt, nagh row Fys ayd dy row yn Chreeſtiaght dy ve Shirveiſhit, derrey honnick oo

ſtand

Rubrick.	*Obſervations.*
ſtand in the Body of the Church, or in the Chancel where Morning and Evening Prayers are appointed to be ſaid; and the Prieſt, ſtanding at the North-ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following, the People kneeling.	the Communion Table covered; however, if you have been a conſtant Communicant before, do not turn your Back upon the holy Ordinance; but ſay in your Heart,---. *I will moſt gladly cloſe with this bleſſed Occaſion of remembering the Death of my Redeemer.*

The COMMUNION SERVICE.

When the Miniſter begins, lay aſide all other Books, and attend to the Service of the Church, than which there never was provided a better help to Devotion.

OUR * Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

The Collect.	*Obſervations.*
ALMIGHTY God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid; cleanſe the Thoughts of our Hearts by the Inſpiration of thy Holy Spirit, that we may perfectly love thee, and wor-	BEcauſe the Love of God will make all his Commands eaſy, and to be obeyed with Chearfulneſs; we therefore beg of him to purify our Hearts by Faith, that we may love and fear him, and keep his Commandments, upon which all our Happineſs depends.

* The Lord's Prayer ſhould always be ſaid with the greateſt Deliberation and Devotion: and eſpecially at this Time, when we beg of God the Bread which muſt nouriſh us unto Life Eternal, and all the Graces neceſſary to obtain that invaluable Bleſſing.

ayns

Rubrick.

ayns Corp ny Killagh, er-nonney ayns y Charree, raad ta'n Chirveiſh Moghrey as Faſtyr pointit dy ve lhaiht; as y Saggyrt, ny haſſoo er Cheu Twoaie yn Voayrd, nee lhaih Padjer y Chiarn, mariſh y Phadjer ny lurg, yn Pobble er nyn Ghlioonyn.

Ynſaghey.

Boayrd y Chreeſtiaght coodit; nyyeih my t'ou er ve kinjagh cliaghtey goll gys Creeſtiaght roïe, ny chyndaa Cooyl er yn Oardaghey caſherick; agh abbyr ayns dty Chree.—*Neem's dy feer arryltagh Greme y ghoaill er y Traa bannee ſhoh dy chooinaghtyn er Baaſe my Er-kionnee.*

SHIRVEISH Y CHREESTIAGHT.

Tra ta'n Saggyrt goaill Toſhiaght, cur dy chooilley Lioar elley dy lhiattee, as gow leſh Shirveiſh ny Killagh; ſon Cooney ſhare na ſhoh, dy chur Craueeaght er y hoſhiaght, cha row rieau er ny gheddyn.

AYR * ain, t'ayns Niau; Caſherick dy row dt'Ennym. Dy jig dty Reeriaght. Dt'Aigney dy row jeant er y Thalloo, myr te ayns Niau. Cur dooin nyn Arran jiu as gagh Laa. As leih dooin nyn Loghtyn, myr ta ſhin leih daueſyn ta jannoo Loghtyn nyn 'oi. As ny leeid ſhin ayns Miolagh; Agh livrey ſhin veih Olk. *Amen.*

Yn Phadjer.

YEE Ooilley-niartal, hood's ta dy chooilley Chree foſhlit, dy chooilley Yeearree er-fys, as void's nagh vel Folliaght erbee er ny chieltyn; Glen Smooinaghtyn ny Creeaghyn ain leſh Bree dty Spyrryd Caſherick, dy vod mayd dy firrinagh graih 'chur dhyt,

Yn Ynſaghey.

ER-yn-oyr dy jean Graih Yee ooilley ny Saraghyn echey 'yannoo aaſhagh, as Biallys arryltagh dy ve er ny choyrt daue; ta ſhin er-yfa ſhen guee er dy ghlenney ny Creeaghyn ain leſh Credjue, dy vod mayd Graih y chur da as Aggle y ghoaill roiſh, as freayll e Annaghyn, orroo ta ooilley yn Vaynrys ain lhie.

* Lhiſagh Padjer y Chiarn ve dy kinjagh er ny ghoaill leſh lane Traa as dy feer Arrymagh: as erſkyn ooilley niſh, tra ta ſhin guee gys Jee ſon yn Arran ſhegin ſhin y veaghey gys Bea dy bragh farraghtyn, as ſon ooilley ny Grayſeyn ymmyrchagh dy choſney yn Bannaght erſkyn-earroo ſhen.

thily

thily magnify thy Holy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Rubrick.

*Then * ſhall the Prieſt, turning to the People, Rehearſe diſtinctly all the Ten Commandments: and the People ſtill kneeling, ſhall, after every Commandment, aſk God Mercy for their Tranſgreſſion thereof for the Time paſt, and Grace to keep the ſame for the Time to come, as followeth:*

Obſervations.

We ſee with what great Judgment theſe *Commandments* were appointed to be read in this Service, ſince by the Law is the Knowledge of Sin: And when we are convinced in our own Conſcience, that we have not kept a Law which is *Holy, Juſt,* and *Good,* we ſhall then ſee *the* NEED, *and the* BLESSING *of a* REDEEMER, and how earneſtly we ought to beg God, for his ſake, *to have Mercy upon us and to incline our Hearts to keep theſe Laws.*

Obſervations and Directions.

THAT you may obey the following Commands of God with Chearfulneſs, you ought to be firmly perſuaded,——That God, who ſtandeth in no need of our Obedience and Service, hath given us theſe Laws merely for our own Good, to reſtrain the Diſorders we are ſubject to, and to hinder us from ruining ourſelves.

Conſider theſe Commands in this View, and as they are the Effect of the great Love of God for his poor Creatures; or elſe you will look upon them as a Burden, and obey them with an unwilling Mind.

Prepare therefore to hear them with an Attention and Reverence ſuitable to Him whoſe Commands they are; and then you will be more ſenſible what a Bleſſing it is, that Jeſus Chriſt hath by his Death delivered us from

* When it is conſidered how many People there are, who have no other way of coming to the Knowledge of their Duty, it will appear with what great Reaſon the Prieſt is required to read theſe *Commands of God diſtinctly;* and how religiouſly this Rubrick ought to be obſerved.

as dy feeu Ard-voylley 'choyrt da dt'Ennym Caſherick, trooid Yeeſey Creeſt nyn Jiarn. *Amen.*

Rubrick.

*Eiſht * nee yn Saggyrt chyndaa gys y Pobble, as leſh Arrym cooie fockley magh ooilley ny Feih Annaghyn: as nee yn Pobble, er nyn Ghlioonyn, lurg dy chooilley Anney, Myghin y hirrey er Jee ſon ny t'ad er vriſhey jeu 'ſy Traa t'er n'gholl ſhaghey, as Grayſe dy reayll ad ſon y Traa ta ry heet, myr ta ayns ſhoh currit roue.*

Ynſaghey.

Ta ſhin fakin leſh cre'n Tuſhtey mooar va ny *Annaghyn* ſhoh pointit dy ve lhaiht 'ſy Chirveiſh ſhoh, fakin dy nee lioriſh y Leigh ta Toiggal er ny gheddyn jeh Peccah: As tra ta ſhin gennaghtyn ayns nyn Gooinſheanſe hene, nagh vel ſhin er vreayll yn Leigh ta *Caſherick, Cairal* as *Mie*, hee mayd eiſht yn *Ymmyrch*, as y *Bannaght* t'ayns *Fer-kionnee*, as cre cha jeean as lhiſagh ſhin guee er Jee, er y Ghraih echey, *dy yannoo Myghin orrin, as dy injillaghey ny Creeaghyn ain dy reayll ny Leighyn ſhoh.*

Coyrle as Ynſaghey.

DY vod oo Biallys arryltagh y choyrt da ny Annaghyn ſhoh dy Yee, lhiſagh oo dy ſhickyr credjal,—Dy vel Jee, echey nagh vel feme er y Viallys as y Chirveiſh ainyn, er choyrt dooin ny Leighyn ſhoh, ooilley cooidjagh, ſon y Foays ain hene, dy ſmaghtaghey Mee-viallys nyn Ghooghys, as dy lhiettal ſhin veih ſhin hene y choyrt mow.

Smooinee er ny Annaghyn 'ſy Toilſhey ſhoh, as myr t'ad cheet veih Graih vooar Yee da e Chretooryn boghtey; er-nonney jeeaghee oo orroo myr Errey, as ver oo Biallys daue leſh Aigney neu-arryltagh.

Kiare oo hene er-y-fa ſhen dy eaiſhtagh roo leſh Taſtey geyre, as Arrym, cooie daſyn ny Annaghyn echey t'ad; as eiſht bee Ennaghtyn s'breeoil ayd cre'n Bannaght te, dy vel Yeeſey Creeſt, lioriſh e Vaaſe, er livrey ſhinyn veih'n Mollaght as y

* Tra ta ſhin goaill Taſtey cre whilleen t'ayn, nagh vel Aght arragh oc dy heet gys Toiggal jeh ayn Gurrym, bee eh er ny akin leſh cre'n Reſoon mooar ta'n Saggyrt er ny harey dy lhaih ny *Annaghyn ſhoh dy Yee dy arrymagh;* as cre'n Taſtey crauee lhiſagh ve currit da'n Rubrick ſhoh.

the

the Curſe and Puniſhment due to thoſe that break them; ——having prevailed with God to accept of our Repentance, and to enable us by his Grace to obſerve them better for the Time to come.

Communion.

Miniſter.

GOD ſpake theſe Words, and ſaid, I am the Lord thy God: Thou ſhalt have no other Gods but me*.

People.

Lord have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jea-

Obſervations.

WHEN you conſider how apt every Man is to have his Idols;—ſomething which he admires or loves, or fears, or truſts in, or adores more than the God who made and redeemed him; you will ſee the Reaſon and the Neceſſity, of this Command; and will moſt heartily beg of God, to keep you from ſuch Idolatry, and that you may love him with all your Heart, and above all Things.

The Proneneſs of all Nations to the vile Idolatry of making and worſhipping Images, and the Creatures they repreſent, ſhews the abſolute Neceſſity of the Authority of God, to prevent ſo great a Sin, and Contempt of the Divine Majeſty, and the Judgments that would follow.

* The Law of Nature and Right Reaſon, being the Law of Man in the State of Innocence, would ſtill have been a ſufficient Guide, had it not been much obſcured, and almoſt blotted out, and rendered ineffectual, by the Tranſgreſſion of our firſt Parents, and the Wickedneſs of their Poſterity. It was then that God republiſhed theſe Laws by *Moſes* in Writing, to awaken Men, and to be a ſtanding Witneſs againſt all ſuch as would not conſult their own Conſciences, and the Law written in their Hearts.

Kerraghey ta cair daueſyn ta dy vriſhey ad,—as dy vel eh er choſney veih Jee dy yannoo Soiaghey jeh'n Arrys ain, as dy niartaghey ſhin leſh e Ghrayſe dy reayll ad ny ſhare ſon y Traa ta ry heet.

Yn Chirveiſh.

Saggyrt.

LOAYR Jee ny Goan ſhoh, as dooyrt eh, Miſh y Chiarn dty Yee: Cha bee Jee erbee elley ayd's agh miſh. †

Pobble.

Hiarn jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh ſhoh.

Saggyrt.

Cha jean oo dhyt hene Jalloo grainnit erbee, ny Co-chaſlys jeh Nhee erbee dy vel ayns Niau heoſe, ny er y Thalloo waſs, ny ayns yn Uſhtey fo'n Thalloo. Cha jean oo croymmey ſheeſe huc, ny ooaſhley 'chur daue: Son Miſh y Chiarn dty Yee, Jee eadolagh,

Yn Ynſaghey.

TRA t'ou goaill Taſtey cre cha aarloo as ta dy chooilley Ghooinney e Yalloonyn y ve echey;—Red ennagh t'eh goaill taitnys ayn, ny cur Graih da, ny goaill Aggle roiſh, ny Treiſhteil ayn, ny cur Ooaſhley da ny ſmoo na t'eh cur da Jee ren eh y chroo as y chionnaghey: hee oo Oyr as Ymmyrch yn Anney ſhoh; as nee oo dy creeoil guee er Jee, dy reayll oo veih lheid y Jalloonys, as dy vod oo Graih y chur da, leſh ooilley dty Chree, as erſkyn dy chooilley Nhee.

Ta'n cliaghtey cadjin va ec dy chooilley Aſhoon gys y Jalloonys eajee dy yannoo as dy ooaſhlaghey Caſlyſſyn as ny Cretooryn t'ad coſoylaghey, ſoilſhaghey cre'n Feme ymmyrchagh va ſon Pooar Yee dy lhiettal lheid y Pheccah mooar, ayns ſoiaghey beg jeh'n Ard-ooaſhley Flannyſſagh, as ny Kerraghyn eiyrtyſſagh da.

† Veagh Leigh nyn Ghooghys as Reſoon Cairal, ſhen va'n Leigh v'ec Dooinney ayns y Stayd dy Onid, kinjagh er ve Leeideilagh fondagh dooin; er-be dy row eh dy mooar er ny ghorraghey, as faggys er ny gholley aſs, as jeant gyn Vree, lioriſh Peccah nyn Gied Ayr as Moir, as Mee-chraueeaght y Cluight oc. Ren Jee er-y-fa ſhen ny Leighyn ſhoh y hoilſhaghey magh aſs-y-noa lioriſh Moſes ayns Scrieu, dy ghooſtey Deiney, as dy ve Feaniſh kinjagh noi ocſyn ooilley nagh goghe Coyrle nyn Gooinſheanſeyn hene, as y Leigh va ſcruit ayns ny Creeaghyn oc.

lous

Communion.

lous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy unto Thouſands in them that Love me, and keep my Commandments.

People.

Lord have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his Name in vain.

People.

Lord have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Remember that thou keep holy the Sabbath-Day. Six Days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt do no manner

Obſervations.

At the ſame time, God has given us the greateſt Encouragement to obey this, and all his Commands; aſſuring us, that both we, and our Children's Children, ſhall reap the Bleſſing of our Obedience.

Happy is it for the World, that Men are reſtrained (as far as a Command, and the Fear of God and his Judgments, will reſtrain them) from profaning his Name to idle and wicked Purpoſes,—Were it not for this, all Reverence for Oaths, and to God himſelf, would be loſt among Men.

When we conſider how backward we are to learn our Duty, how apt to forget it, and unwilling to put it in Practice, we cannot but acknowledge the Neceſſity and Kindneſs of this Command,—which obliges every Man, who loves and fears God, to keep one Day in ſeven holy to the

ta

Shirveiſh.

a kerraghey Peccaghyn ny Ayraghyn er y Chloan, gys y raſs as y chiarroo Heeloghe euſyn ta dwoaie oc orrym, as oilſhaghey Myghin er Thouaneyn jeuſyn ta Graihagh orrym, as freayll my Annaghyn.

Pobble.

Hiarn, jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh ſhoh.

Saggyrt.

Cha gow Ennym y Chiarn dty Yee ayns fardail: ſon cha gum y Chiarn eſhyn gyn loght, ta goaill e Ennym ayns fardail.

Pobble.

Hiarn jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh ſhoh.

Saggyrt.

Cooinee dy vreill oo yn Doonaght dy caſherick. Shey Laa nee oo laboragh, as ooilley ny t'ayd y yannoo; agh y chiaghtoo Laa Doonaght y Chiarn dty Yee. Er cha jean oo monney erbee dy Obbyr, uſs, as dty Vac, as dty Inneen, dty Er-mooinjerey, as dty In-

Ynſaghey.

Ec y Traa cheddin, ta Jee er hoiaghey roſn yn Leagh ſmoo ſon coyrt Biallys da ſhoh, as da ooilley e Annaghyn; coyrt dooin Shickyrys, dy jean chammah ſhin hene. as Cloan nyn Glienney coſney Bannaght nyn Miallys.

S'maynrey te da'n Theihll, dy vel Deiney lhiettit (choud as nee Sarey, as Aggle Yee, as e Cherraghyn, ad y lhiettal) veih an chaſherickey e Ennym ayns Cooiſhyn fardalagh as meechrauee. Er-be ſhoh, veagh dy chooilley Arrym ſon Loo, as ſon Jee hene, er ny choayl maſtey Deiney.

Tra ta ſhin dy dowin ſmooinaghtyn cre cha moal as ta ſhin dy ynſaghey nyn Gurrym, cre cha aarloo dy yarrood eh, as neu-arryltagh dy eiyrt da, cha vod mayd agh goaill-riſh y Chenjallys as yn Ymmyrch va ſon yn Anney ſhoh,—ta kiangley dy chooilley Ghooinney ta graihagh er as agglagh roſh Jee, dy reayll un Laa ayns Shiaght caſherick gys y Chiarn; dy chummal ſeoſe Tuſhtey jeh'n Jee

Communion.

of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle and the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day: Wherefore the Lord bleſſed the ſeventh Day, and hallowed it.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law,

Miniſter.

Thou ſhalt do no Murder.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Obſervations.

Lord; in order to preſerve the Knowledge of the true God, and his glorious Perfections, and of our Creation and Redemption; that we may fear, and love, and adore him as we ought to do:—The Neglect of this Duty, commanded from the Beginning, having, in all Probability, been the Occaſion of that deplorable Eſtate of Ignorance and Idolatry in the Heathen World; as it has been of very remarkable Judgments upon many of thoſe among Chriſtians, that have profaned this Day.

And indeed to profane the Lord's Day, is in a manner to deny the God that made Us, and the World.

The infinite Miſchiefs occaſioned by Undutiful Children, by Rebellious Subjects, by Unfaithful Servants, and by the little Regard had to thoſe that watch for our Souls, ſhews the great Goodneſs of God; who, in order to prevent theſe Evils, hath given this Command, with a Promiſe of an eſpecial Bleſſing to ſuch as obey it.

Men muſt be abandoned to all Inhumanity, who do not acknowledge the great Mercy of God, in forbidding us, upon Pain of his Diſpleaſure, to ſhorten our *own* or *other* Men's Lives, by *Violence, Intemperance*, or by ſuch *evil Uſage*, as may make their Lives miſerable, and a Burden to them.

ney-veyl,

Shirveiſh.

veyl, dty Ollagh as y Joar-
a cheuſthie jeh dty Ghiat-
Son ayns ſhey Laa chroo
hiarn Niau as Thalloo, yn
key as ooilley ny t'ayndoo,
en Eh ſcuirr yn chiagh-
Laa: ſhen-y-ſa vannee yn
rn y chiaghtoo Laa, as
h eh y chaſherickey.

Pobble.

iarn, jean Myghin orrin, as
ee ny Creeaghyn ain dy
l yn Leigh ſhoh.

Saggyrt.

ur Arrym da dty Ayr, as
ty Voir, dy vod dty Lagh-
e beayn er y Thalloo ta'n
rn dty Yee dy chur dhyt.

Pobble.

iarn, jean Myghin orrin, as
ee ny Creeaghyn ain dy
l yn Leigh ſhoh.

Saggyrt.

ha jean oo Dunverys.

Pobble.

iarn, jean Myghin orrin, as
ee ny Creeaghyn ain dy
l yn Leigh ſhoh.

Ynſaghey.

firrinagh, as e Vieys ghloyroil, as jeh nyn Groo as nyn Saualtys; dy vod mayd Aggle y ghoaill roiſh, Graih y chur da, as ooaſhlaghey eh myr te cooie:—Son ayns dy chooilley Chaſlys, yn Vee-rioofe va jeant er y Churrym ſhoh, v'er ny harey veih'n Toſhiaght, ta er ve Oyr y Stayd hrimſhagh ſhen dy Vee-huſhtey as Jalloonys fud Aſhoonyn y Theihll; myr te er ve oyr Briwnyſſyn feer atchimagh er ymmodee jeuſyn maſtey Creeſteenyn, ta er an-chaſherickey yn Laa ſhoh.

As dy jarroo dy vriſhey Laa yn Chiarn, te er Aghtyn dy obbal y Jee ren ſhinyn as y ſeihll y chroo.

Yn Olk erſkyn-earroo t'er ve jeant lioriſh Cloan vee-arrymagh, lioriſh Theay mee-viallagh, lioriſh Sharvaantyn neu-firrinagh, as lioriſh y veggan Geill t'er ny choyrt daueſyn ta freayll Arrey er nyn Anmeenyn, ta ſoilſhaghey Mieys vooar Yee; quoi, dy lhiettal ny Huilk ſhoh, t'er choyrt dooin yn Anney ſhoh, leſh Gialdyn Bannaght ſhickyr daueſyn ver Biallys da.

Shegin da Deiney v'er nyn goyrt ſeoſe gys dy chooilley Ghewillys, nagh gow riſh Myghin vooar Yee, ayns ſhin y lhiettal, fo Baggyrt e Ymmooſe, dy yannoo yn Vioys *ain hene* ny Bioys Gheiney *elley* giare, lioriſh *Dewillys*, *Neu-heeltys*, ny leſh lheid y *Drogh ghellal* ſhen, as oddys nyn Mioys y yannoo trimſhagh, as ny Errey daue.

Thou

Communion.

Miniſter.

Thou ſhalt not commit Adultery.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

People.

Lord, have Mercy upon us, and incline our Hearts to keep this Law.

Miniſter.

Thou ſhalt not covet thy Neighbour's Houſe; thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox,

Obſervations.

If the Sins of *Whoredom*, *Impurity*, and *Uncleanneſs*, and that *luxurious Drunkenneſs*, and *Sloth* which leads to them, had not been forbidden by God himſelf, the World would have ſet light by them and, as bad as it was, would have been much more wicked.

Every one, whoſe *Rights* and *Properties* have been invaded by *Violence* or *Fraud*, or *Injuſtice*, or *Thievery*, do eaſily ſee the *Reaſon*, and *Goodneſs*, and *Neceſſity* of this Law of God; and therefore ought to pray moſt earneſtly, that it may be religiouſly obſerved by themſelves and others.

Evil diſpoſed People being capable of doing the greateſt Miſchief to the *Eſtates*, *Reputations*, and *Lives* of their Neighbours, by falſe *Oaths*, and lying *Stories*, God hath moſt mercifully conſulted the Good of Mankind by a Law forbidding them, at their Peril, to ruin themſelves and others by ſuch wicked Ways.

The *Wiſdom* of God, and his *Goodneſs* to us, appears in this Command. —Laying a Reſtraint upon the very *Deſires* of our Hearts, becauſe this is the *Source* and *Spring* of all manner of Wickedneſs.

Cha

Shirveiſh.

Saggyrt.

Cha briſh oo Pooſey.

Pobble.

Hiarn, jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll y Leigh ſhoh.

Saggyrt.

Cha jean oo Geid.

Pobble.

Hiarn, jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh ſhoh.

Saggyrt.

Cha n'ymmyrk oo Feaniſh ſoalſey noi dty Naboo.

Pobble.

Hiarn, jean Myghin orrin, as injillee ny Creeaghyn ain dy reayll yn Leigh ſhoh.

Saggyrt.

Cha der oo Saynt da Thie dty Naboo, cha der oo Saynt da Ben dty Naboo, ny da e Harvaant, ny da e Inney-veyl, ny da e Ghow, ny da e Aſſyl,

Ynſaghey.

Mannagh beagh ny Peccaghyn dy *Vaarderys*, dy *Vroid*, as dy *Neu-ghlennid*, as yn *Rouanys*, *Meſhtallys*, as y *Litcheraght* ſhen, ta leeideil huc, er ny ve lhiettit lioriſh Jee hene, va'n Seihll er hoiaghey beg jeu, as, cha olk as ve, veagh eh er ve foddey ſmeſſey.

Dy chooilley unnane ta'n *Chairys* as y *Cheoid* oc er ny ve goit voue, lioriſh *Trantaaſe*, ny *Molteyrys*, ny *Neu-chairys*, ny *Maarlys*, t'ad dy aaſhagh fakin *Oyr*, as *Foays*, as *Ymmyrch* y Leigh ſhoh dy Yee; as ſhen-y fa lhiſagh ad Padjer feer jeean y ghoaill, dy vod eh ve dy crauee freilt lioroo hene as lioriſh feallagh elley.

Myr oddys Sleih, t'ayns Droghaigney, Olk feer vooar y yannoo da *Cooid*, *Ennym mie*, as *Bioys* ny Nabooonyn oc, leſh *Loo oanagh* as *Sheeallyn* breagagh, ta Jee dy feer vyghinagh er ghoaill Kiarail ſon Foays Sheelnaue, lioriſh Leigh ta dy lhiettal adſo Gaue Kerraghey, dy choyrt ad hene ny feallagh elley nyow lioriſh lheid ny Aghtyn mee-chrauee.

Ta *Creenaght* Yee, as e *Vieys* hooinyn, ry-akin ayns yn Anney ſhoh;—Raad t'eh coyrt Kiangley er eer *Yeearreeyn* nyn Greeaghyn, eryn-oyr dy nee ſhoh *Fraue* as *Bun* dy chooilley Vonney dy Vee-chrauceaght.

nor

Communion.	*Obſervations.*
nor his Aſs, nor any thing that is his.	By this Law, he ſhews us, that all our *Thoughts* are known to, and will be *judged* by, him, at the great Day.
People.	
Lord, have Mercy upon us, and write all theſe thy Laws in our Hearts, we beſeech thee.	

WHOEVER conſiders the ſad Effects of Men's Diſobedience to theſe Laws, in the Lives of Idolaters, common Swearers, Profaners of the Lord's Day, Undutiful Children, Rebellious Subjects, Murderers of Men's Lives and Reputations, Whoremongers, Thieves, perjured Witneſſes, and covetous Perſons, and the Judgments that attend them, will have Reaſon to bleſs God, who has given us Rules to live by; and will moſt earneſtly beg him to write and keep them in their own, and all Men's Hearts.

Communion.	*Obſervations upon this Rubrick.*
Rubrick.	
Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before and ſaying,	So great are the Bleſſings of a righteous and peaceable Government, that we are commanded, in an eſpecial manner, to pray for Kings, and for all that are in Authority; for *Them* firſt, that remembering they are in the Place of God, they may endeavour to promote *his* Glory *whom* they repreſent, defend the Perſons and Rights of Men, and puniſh Evil-doers according to the Tenor of theſe Laws; and ſecondly, for *Ourſelves*, that we may obey our Governors out of a Principle of Conſcience, and in Obedience to God.

Let us Pray.

ALMIGHTY God, whoſe Kingdom is everlaſting, and Power infinite; have Mercy upon the whole Church, and ſo rule the Heart of thy choſen Servant GEORGE our King and Governor, that he (knowing whoſe Miniſter he is) may above all Things ſeek thy Honour and Glory; and that we, and all his Subjects, (duly conſider-

ing

Shirveiſh.	*Ynſaghey.*
da Nhee erbee dy vel yn.	Lioriſh y Leigh ſhoh, t'eh ſoilſhaghey dooin, dy vel Fys echey er ooilley nyn *Smooinaghtyn*, as dy bee ad er nyn *mriwnys* lioriſh, ec y Laa mooar.
Pobble.	
Hiarn, jean Myghin orrin, as eu ad ſhoh ooilley dty Leighyns ny Creeaghyn ain, ta guee ort.	

voi-erbee ghoys Taſtey jeh ny Huilk trimſhagh ta Mee-viallys Deiney y Leigh ſhoh tayrn mârish, ayns Drogh-vea Jallooderyn, Looderyn cad-Briſhey Laa yn Chiarn, Cloan vee-arrymagh, Theay mee-viallagh, Dunn jeh Bioys as Goo-mie Deiney, Maarderee, Maarlee, Feaniſhyn oaiagh, erſoonyn ſayntoilagh, as ny Briwnyſſyn ta goll mâroo, bee Öyr oc dy aghey Jee, ta er chur dooin lheid ny Annaghyn dy veaghey lioroo; as ad guee dy feer jeean gys Jee dy ſcrieu as dy reayll ad ayns ny Creeaghe hene, as Cree dy chooilley Ghooinney.

Shirveiſh.	*Ynſaghey veih'n Rubrick ſhoh.*
Yn Rubrick.	
Eiſht hed er lhaih unnane n daa Phadjer ſhoh ſon y ', yn Saggyrt ſhaſſoo myr roïe ra,	Wheeſh ſhen ta Bannaghtyn Reiltee chairal as ſheeoil, dy vel ſhin ſarit, ayns Aghin er-lheh, dy ghoaill Padjer ſon Reeaghyn, as ſon ooilley ny t'ayns Pooar; er nyn ſon *Oeſyn* hoſhiaght, lioriſh cooinaghtyn dy vel

ayns Ynnyd Yee, dy vod ad gys Rere nyn Booar cur er y hoght yn Ghloyr *eshеyſyn*, *ſo* t'ad gymmyrkey Reill, fendeil Perſoonyn as ys Deiney, as Drogh-yantee y cherraghey cordail riſh Bree ny Leighhoh; as ayns y nah Ynnyd, er *Nyn ſon hene*, dy vod mayd Biallys y rt da ny Reiltee ain, er graih Cooinſheanſe, as ayns Biallys da Jee.

Lhig dooin Padjer y ghoaill.

EE Ooilley-niartal, yn Reeriaght ayd's ta dy bragh farraghtyn, as dty Phooar erſkyn-earroo; Jean Myghin er ane Aggliſh, as myr ſhen reill Cree dty Harvaant reiht ORGE, nyn Ree as nyn Giannoort, dy vod eſhyn (toiggal i fo t'eh ny Hirveiſhagh) erſkyn dy chooilley Nhee ſhirrey dty

ing whoſe Authority he hath) may faithfully ſerve, honour, and humbly obey him, in Thee, and for Thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord; who with Thee, and the Holy Ghoſt, liveth and reigneth ever one God, World without End. *Amen.*

Or,

ALMIGHTY and everlaſting God, we are taught by thy Holy Word, that the Hearts of Kings are in thy Rule and Governance, and that Thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly Wiſdom; we humbly beſeech Thee ſo to diſpoſe and govern the Heart of GEORGE thy Servant, our King and Governor, that in all his Thoughts, Words, and Works, he may ever ſeek thy Honour and Glory, and ſtudy to preſerve thy People committed to his Charge, in Wealth, Peace, and Godlineſs. Grant this, O merciful Father, for thy dear Son's ſake, Jeſus Chriſt our Lord. *Amen.*

Communion.

Rubrick.

Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle. Then ſhall be read the Goſpel; the People all ſtanding up. And the Goſpel ended, ſhall be ſung or ſaid,

Obſervations.

We are all required to *ſtand up* at the Reading of the Goſpel, to ſhew that we have a very particular Reſpect for, and with Reverence attend to, every thing that was ſaid, or done by, or recorded of, our moſt bleſſed Lord and Maſter.

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Subſtance with the Father, by whom all Things were made: Who for us Men, and for

dty Onnor as dty Ghloyr, as dy vod ſhinyn as ooilley'n Theay ta ſo (dy cooie ſmooinaghtyn quoi lioriſh t'eh er ny choyrt ayns Pooar) dy firrinagh eh y hirveiſh, Onnor, as Biallys imlee y chur da, aynyd's, as er dty Ghraih, cordail riſh dty Ghoo bannit as dty Oardagh, trooid Yeeſey Creeſt nyn Jiarn, ta Mayrts, as y Spyrryd Noo, bio as reill, dy bragh un Jee, Seihll gyn jerrey. *Amen.*

Ny,

OOilley-niartal, as Yee dy bragh farraghtyn, ta ſhin ynſit lioriſh dty Ghoo caſherick, dy vel Creeaghyn Reeaghyn ſo dty Reill, as dy vel oo leeideil as chyndaa ad myr s'cooie te da dty Chreenaght flaunyſſagh; ta ſhin dy imlee guee ort myr ſhen dy leeideil as dy reill Cree dty Harvaant GEORGE, nyn Ree as nyn Giannoort, ayns ooilley e Smooinaghtyn, Raa, as Jannoo, dy vod eh dy bragh ſhirrey dty Onnor as dty Ghloyr, as ve imneagh dy reayll dty Phobble t'er ny choyrt fo'n Churrym echey, ayns Maynrys, Shee, as Craueeaght. Giall ſhoh, O Ayr vyghinagh, er graih dty Vac deyr Yeeſey Creeſt nyn Jiarn. *Amen.*

Shirveiſh.

Rubrick.

Eiſht bee'n Phadjer ſon y Laa er ny ghra. As chelleeragh lurg y Phadjer, nee yn Saggyrt lhaih yn Screewyn. Eiſht bee'n Suſhtal er ny lhaih; yn Pobble ooilley nyn ſhaſſoo. As lurg da'n Fuſhtal bee er ny ghoaill ny er ny ghra,

Ynſaghey.

Ta ſhin ooilley ſarit dy *haſſoo ſeoſe* tra ta'n Suſhtal er ny lhaih, dy hoilſhaghey dy vel Geill feer vooar ain da, as leſh Arrym geaiſhtagh riſh dy chooilley Nhee v'er ny ghra, ny er ny yannoo lioriſh, ny ſeruit mychione nyn Jiarn as nyn Mainſhter ſmoo bannit.

TA mee credjal ayns un Jee, yn Ayr Ooilley-niartal, Chroo Niau as Thalloo, as dy chooilley Nhee t'ayns fakin as gyn fakin:

As ayns un Chiarn Yeeſey Creeſt, yn ynrycan Mac er-ny-gheddyn dy Yee, Er-ny-gheddyn jeh e Ayr roiſh dy chooilley Heihll, Jee jeh Jee, Soilſhey jeh Soilſhey, Jee firrinagh jeh Jee firrinagh, Er-ny-gheddyn, cha nee er ny yannoo, Jeh'n un Vree mariſh yn Ayr, Lioriſhyn va dy chooilley Nhee er ny yannoo:

for our Salvation, came down from Heaven, and was incarnate by the Holy Ghoſt of the *Virgin* MARY, and was made Man, and was crucified alſo for us under PONTIUS PILATE. He ſuffered and was buried, and the third Day he roſe again according to the Scriptures, and aſcended into Heaven, and ſitteth on the Right Hand of the Father. And he ſhall come again with Glory to judge both the Quick and the Dead: whoſe Kingdom ſhall have no End.

And I believe in the Holy Ghoſt, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified; who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the Remiſſion of Sins, and I look for the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

Now you will have Time to ſay ſecretly,—Lord, increaſe my Faith,—Grant that I may die in this Faith, and in the Communion of thy holy Church; and be united to Thee, and to all thy Members, by a Faith and Charity that ſhall never end.

Communion.

Rubrick.

Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days, are in the Week following to be obſerved.

Obſervations.

The Church having taken Care that her Clergy ſhall do their Duty, in giving Notice of ſuch Holy-days, *&c.* as are to be obſerved; every good Chriſtian will endeavour to obſerve them, not, as is the manner of thoughtleſs People, in Idleneſs and Intemperance; but in going to Church, and praiſing God for his Mercies vouchſafed us in Jeſus Chriſt, and for his holy Apoſtles, by whoſe Labours we were brought from the Power of *Satan* unto God.

Er

Er nyn ſon ainyn Deiney, as ſon y Taualtys ain, haink eh neoſe veih Niau, As ghow eh er Feill lioriſh y Spyrryd Noo jeh'n *Voidyn* MOIRREY, as v'eh er ny yannoo ny Ghoiinney, as v'eh er ny chroſſey myrgeddin er nyn ſon ſo, PONTIUS PILATE. Rèn eh ſurranſe, as v'eh er ny oanluckey, as y traſs Laa dirree eh reeſht cordail riſh ny Scriptyryn, as hie eh ſeoſe gys Niau, as t'eh ny hoie er laue Yeſh yn Ayr. As hig eh reeſht leſh Gloyr dy vriwnys chammah ny Bio as ny Merriu: er e Reeriaght cha bee Jerrey erbee.

As ta mee credjal ayns y Spyrryd Noo, yn Chiarn as Fertoyrt y Vea, ta cheet magh veih'n Ayr as y Mac; ta mariſh yn Ayr as y Mac cooidjagh ammyſſit as er ny ghloyraghey, eh ren loayrt lioriſh ny Phadeyryn. As ta mee credjal un Aggliſh Caadjin (*Creeſtee*) as Oſtyllagh. Ta mee goaill-riſh un Vaſhtey ſon leih Peccaghyn, as ta mee jeeaghyn ſon Irree-ſeoſe-reeſht ny Merriu, as Bea yn Theihll ta ry heet. *Amen.*

Niſh bee Caa ayd dy ghra rhyt hene,—Hiarn, biſhee my Chredjue,---Giall dy voddym Baaſe y gheddyn ayns y Chredjue ſhoh, as ayns Sheſhaght dty Aggliſh caſherick; as ve ſniemmit Hoods, as gys ooilley dty Oltyn, lioriſh Credjue as yn Ghiaſtyllys ſhen nagh jean dy bragh failleil.

Shirveiſh.

Yn Rubrick.

Eiſht nee yn Saggyrt fockley magh da'n Pobble cre ny Laghyn feailley, ny ny Laghyn troſhtee ta dy ve freilt ayns y Chiaghtin er-giyn.

Ynſaghey.

Myr ta'n Aggliſh er ghoaill Kiarail dy jean ny Saggyrtyn eck nyn Gurrym, ayns Raaue y choyrt jeh lheid ny laghyn feailley, &c as ta dy ve freilt; nee dy chooilley Chreeſtee mie e Phaart dy reayll ad, cha nee, myr ayns Aght Sleih gyn tort, ayns Laitcheraght as Neu-heeltys; agh ayns goll gys y Cheeill, as coyrt Moylley da Jee ſon e Vyghinyn s'cooidſave leih y chur dooin ayns Yeeſey Creeſt, as ſon e Oſtyllyn Noo, lioriſh ny Obbraghyn oc va ſhinyn er nyn goyrt lhien veih Pooar *Noid-ny-Hanmey* gys Jee.

Rubrick

Communion.

Rubrick.

Then ſhall follow the Sermon, &c.

Rubrick.

Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, *ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

LET your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven. St. *Mat.* v. 16.

Lay not up for yourſelves Treaſures upon Earth, where the Ruſt and Moth doth corrupt, and where Thieves break through and ſteal: but lay up for yourſelves Treaſures in Heaven, where neither Ruſt nor Moth doth corrupt, and where Thieves do not break through and ſteal. St. *Mat.* vi. 19, 20.

Whatſoever ye would that Men ſhould do to you, even ſo do unto them; for this is the Law and the Prophets. St. *Mat.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall

Obſervations.

If you hear the *Sermon* with a religious Attention, you will be much better diſpoſed to receive the Sacrament worthily.

Now ſay ſecretly——I will give as I am able, according to the Bleſſing of the Lord my God, which he has given me——And when you give your *Alms*, ſay,—Lord, pardon all my vain Expences, and accept of this Teſtimony of my Gratitude, for what I have received from Thee.

O Heavenly Father, give us all Grace, that we may honour Thee both in our *Lives*, and by our *Alms*, and that thou mayeſt be glorified by thoſe that receive them.

Magnify the Power of thy Grace, O God, upon us, in freeing our Souls from the *Love of Riches*,—That we may have the greateſt Part *of our Treaſure in Heaven, and that our Hearts may be there alſo.*

May this Rule of Eternal Juſtice be ever preſent with us, that neither *Self-love* nor *Intereſt*, may lead us to tranſgreſs it!

Grant, O God, that we may never build our Hopes of Salvation

Rubrick.

Shirveiſh.

Rubrick.

Lurg ſhoh yn Sharmane, &c.

Rubrick.

Eiſht nee yn Saggyrt chyndaa yys Boayrd y Chiarn, as goll er e Hoſhiaght leſh y Chirveiſh Ourallagh as Giaſtyllagh, gra unnane ny ny ſhlee jeh ny Scriptyryn ſhoh, myr s'cooie leſh hene.

LHIG da'n Soilſhey euiſh myr ſhen ſoilſhean feniſh Deiney, dy vod ad ſakin ny Obbraghyn mie eu, as Gloyr y choyrt da nyn Ayr t'ayns Niau. N. *Mian* v. 16.

Ny ſtoyr-jee ſeoſe Berchys diu hene er y Thalloo, raad ta'n Lhemeen as y Mergey cur mow, as raad ta Maarlee briſhey ſtiagh as geid: agh ſtoyr-jee ſeoſe Berchys diu hene ayns Niau, raad nagh vel y Lhemeen ny'n Mergey cur mow, as raad nagh vel Maarlee briſhey ſtiagh as geid. N. *Mian* vi. 19, 20.

Cre-erbee bailliuiſh Deiney dy yannoo riuiſh, jean-jee ſhiuiſh y lheid cheddin rooſyn: ſon ſhoh yn Leigh as ny Phadeyryn. N. *Mian* vii. 12.

Cha nee dy chooilley unnane jir rhym's, Hiarn, Hiarn, hed

Ynſaghey.

My eaiſhtys oo riſh y *Sharmane* leſh Taſtey crauee, bee oo wheeſh ſhen ſhare kiarit dy ghoaill y Creeſtiaght dy feeu.

Niſh abbyr rhyt hene—Ver-yms da'n Voght rere my Phoar, cordail riſh Bannaght y Chiarn, my Yee, t'eh er choyrt dou.—As tra t'ou cur dty *Yeirk*, abbyr, Hiarn leih dou ooilley my Vaarail fardalagh, as jean ſoiaghey jeh'n Cowrey ſhoh jeh my Vooiſe ſon ny ta mee er n'gheddyn voïd.

O Ayr Flaunyſſagh, ta jiudgoin ooilley Grayſe, dy vod nyn Oanſhley y chur dhyt chammah ayns nyn *Yannyrkey-bea*, as lioriſh nyn *Yeirk*, as dy vod uſs ve er dty ghloyraghey liorooſyn ta dy gheddyn eh.

Jean biſhaghey Pooar dty Ghrayſe orrin, O Yee, ayns Charbaa nyn Aumeenyn veih *Graih er Berchys*,— Dy vod yn Ayrn ſmoo *jeh nyn Stoyr 've ain ayns Niau, as dy vod nyn Greeaghyn 've ayns ſhen myrgeddin.*

Lhig da'n Leigh ſhoh dy Chairys dy bragh farraghtyn ve dy kinjagh mârin, nagh jean chamoo *rouyr Graih orrin hene*, ny nyn *Goſney ſeiblagh*, ſhin y leeideil dy vriſhey eh!

Giall, O Yee, nagh jean mayd dy bragh nyn Dreiſhteil dy Haualtys y

enter

Communion.

enter into the Kingdom of Heaven; but he that doth the Will of my Father, which is in Heaven. St. *Mat.* vii. 21.

Zaccheus ſtood forth and ſaid unto the Lord, Behold Lord, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I reſtore fourfold. St. *Luke* xix. 8.

Who goeth a Warfare at any time of his own Coſt? Who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual Things, is it a great Matter if we ſhould reap your worldly Things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1. *Cor.* ix. 13, 14.

Obſervations.

upon an *outward* Profeſſion only, without a Life of *Holineſs* and *good Works*.

If thou, O God, giveſt me Ability, give me a Heart to be both juſt and charitable, that thou mayeſt ſay unto me, as thou didſt unto this *Publican*; *Salvation is come to thine Houſe*.

Shall the *Soldier*, the *Huſbandman*, and the *Shepherd*, all have their Wages, and thy *Miniſters* only, O Jeſus, be grudged theirs? God forbid! Vouchſafe unto me, and to all Chriſtians, a better Mind, I beſeech Thee.

May the good Spirit of God bleſs the heavenly *Seed* ſown by his Miniſters, that both *they* and *we* may reap the Fruit of their Labour!

Since thou, O *Jeſus*, haſt ordained this, far be it from me to *envy*, or to *deprive* thy Servants of the Right which thou haſt given them.

Shirveish.

stiagh er Reeriaght Niau: agh eshyn ta jannoo Aigney my Ayrey ta ayns Niau. N. *Mian* vii. 21.

Hass Zaccheus magh, as dooyrt eh rish y Chiarn, Cur-my-ner, Hiarn, yn derrey lieh jeh my Chooid ta mee dy choyrt da ny Boghtyn: as my ta mee er ghoaill red erbee dy molteyragh veih Dooinney erbee, ta mee jannoo Lhiassagh-ey kiare-filley da. N. *Luke* xix. 8.

Quoi ta goll dy Chaggey traa erbee er e Chost hene? Quoi ta soiaghey Garey-feeyn-ey, as nagh vel gee jeh'n Vess echey? Ny quoi ta bochillagh Shioltane, as nagh vel giu jeh Bainney yn Chioltane? 1 *Cor.* ix, 7.

My ta shinyn er chuirr diu-ish Reddyn spyrrydoil, nee Madyr mooar eh my mee mayd buinn ny Nheeghyn seihltagh eu? 1 *Cor.* ix. 11.

Nagh vel fys eu dy vel ad-syn ta shirveish mysh Nhee-ghyn casherick, beaghey er yn Oural? as dy vel adsyn ta ten-deil ec yn Altar, goaill ayrn jeh ny t'er yn Altar? Dy jar-roo myr shen ta'n Chiarn myr-geddin er n'oardaghey, dy lhi-sagh adsyn ta preacheil y Sush-tal, beaghey er y Sushtal. 1 *Cor.* ix. 13, 14.

Ynsaghey.

hrodgal er Credjue *fockiagh* ny lom-arcan, fegdoish Bea dy *Chraueeaght* as dy *Obbraghyn mie.*

My t'ou uss cur Berchys dooys, O Yee, cur Cree dou dy ve cairah as giastyllagh, dy vod oo gra rhym, myr dooyrt oo rish y *Publican* shoh: *Ta Saualtys er jeet gys dty Hie.*

Now yn *Sidoor*, yn *Labree*, as y *Bo-chill*, dagh unnane oc nyn Vaill, as bee dty *Hirveishee* ynrycan, O Yeesey, as nyn Vaill mooarit daue? Ny lhig eh Jee! Dy gooidsave lhiat cur dooys, as da dy chooilley Chreestee, Aigney share, ta mee guee ort.

Dy jean Spyrryd mie Yee e Van-naght y choyrt er y *Rass* flaunyssagh ta cuirt liorish e Hirveishee, dy vod chanmah *adsyn* as *shinyn* buinn Mess nyn Laboraght!

Fakin dy vel uss, O *Yeesey*, er oardaghey sh h, foddey dy row eh voym's dy *vooaraghey* da dty Har-vaantyn, ny dy *volley* ad jeh'n Chair-ys t'ou uss er chur daue.

He

Communion.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his Heart, not grudgingly, or of Neceſſity, for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth, in all good Things. Be not deceived, God is not mocked; for whatſoever a Man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have Time, let us do Good unto all Men; and eſpecially unto them that are of the Houſhold of Faith. *Gal.* vi. 10.

Godlineſs is great Riches, if a Man be content with that he hath: for we brought nothing into the World, neither may we carry any thing out. *Tim.* vi. 6, 7.

Charge them who are rich in this World, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good Foundation againſt the Time to come, that they may attain eternal Life. 1 *Tim.* vi. 17, 18, 19.

Obſervations.

It will be our own Fault, if we reap not a plentiful Crop.

" Let us proportion our Alms " to our Ability, leſt we provoke " God to proportion his Bleſſings " to our Alms:" Biſhop *Beveridge.*

There is nothing, O God, which we can give to thy Miniſters, equal to the Bleſſings which we receive from them, who *miniſter* unto us the Means of *Grace* and *Salvation.*

Bleſſed be God, that I have yet Time! Lord, give me an Heart to do good, *before the Night cometh, when no Man can work.*

Give me, O God, a *pious* and a *contented* Mind; and for the reſt, *thy Will be done.*

Bleſs God, [illegible] that have Riches, if he has given you *Grace* and *Power* to give them with a liberal Hand, and chearful Heart, without which they will be the Occaſion of certain Ruin.

Shirveish.

Eshyn ta cuirr thanney, nee myrgeddin buinn thanney; as eshyn ta cuirr dy palchey, nee myrgeddin buinn dy palchey. Lhig da dy chooilley Ghooinney coyrt da'n voght, myr ta e Chree coyrt roish, cha nee mooaraghey, ny myr dy beagh eh eginit huggey: son shynney lesh Jee eshyn ta coyrt dy aggindagh. 2 *Cor.* ix. 6, 7.

Lhig dasyn t'er ny ynsaghey ayns y Goo, shirveish ersyn ta gynsaghey jeh dy chooilley Nhee mie [t'echey.] Ny bee-jee mollit; cha vel craid dy ve jeant mysh Jee: son cre-erbee ta Dooinney dy chuirr, lheid shen nee eh y vuinn. *Gal.* vi. 6, 7.

Myr ta caa ain er-y-fa shen, lhig dooin mie y yannoo da dy chooilley Ghooinney, er-lheh dauesyn ta jeh lught-thie yn Chredjue. *Gal.* vi. 10.

Ta Craueeaght lesh aigney booiagh Cosney mooar: son cha dug shin lhien Nhee erbee stiagh 'sy Theihll shoh, as te shickyr nagh vod mayd Nhee erbee y choyrt lhien magh ass. 1 *Tim* vi. 6, 7.

Cur Currym orroosvn ta Berchagh 'sy Theihll shoh, dy bee ad arryltagh dy choyrt, as aignagh dy rheynn, coyrt seose ayns stoyr nyn gour oc hene Undin mie ry-hoi yn Traa ta ry heet, dy vod ad

Ynsaghey.

She yn Foill ain hene vees eh, mannagh bee Troair vie ain dy vuinn.

"Lhig dooin nyn Yeirk y chormal "gys nyn Booar, er aggle dy brasnee "mayd Jee dy chormal e Vannaghtyn gys nyn Yeirk."

Cha vel Nhee erbee ain, O Yee, oddys mayd y chur da dty Hirveishee, corrym rish ny Bannaghtyn ta shin geddyn vouesyn, ta *shirveish* orrin ny Saaseyn dy *Ghrayse* as dy *Haualtys*.

Bannit dy row Jee, dy vel foast yn Traa shoh aym! Hi[illegible] cur C[illegible] y yannoo mie *roish my jig yn [illegible]ie, tra nagh vod Dooinney erbee gobbraghey.*

Cur dooys, O Yee, Aigney *chrauee* as *booiagh* lesh ny t'aym as son y chooiu elley, *Dty Aigney's dy row jeant.*

Jean-jee Jee y vannaghey, shiuish ta Berchys eu, my t eh er chur *Grayse* as *Pooar* diu dy chur veue ad lesh Laue feoilt as Cree gennal, n'egooish bee ad Oyr shickyr dy Hoyrt-mow.

Communion.

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love; which Love ye have ſhewed for his Name's ſake who have miniſtered unto the Saints, and yet do miniſter. *Heb.* vi. 10.

To do Good, and to diſtribute forget not; for with ſuch Sacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him? 1 *Joh.* iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy Power. If thou haſt much give plenteouſly: If thou haſt little, Do thy Diligence gladly to give of that little: For ſo gathereſt thou thyſelf a good Reward in the Day of Neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the Poor, lendeth unto the Lord: And look, what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Obſervations.

My God, we have nothing but what is thine; and yet thou makeſt thyſelf a *Debtor* to us, for what we give to *thy Poor*, and to thy Miniſters.—How great is thy Goodneſs!

May our Prayers, and our Alms, go up before thee, and graciouſly accept them for Jeſus Chriſt's ſake.

Thou, O God, canſt ſupport all thy *Poor*, without our Aſſiſtance; but it is *by them* that thou t..eſt our Faith, and our Love for Thee.

Give me, O Lord, a true Compaſſion for the Miſeries of others, that thou may'eſt have Compaſſion on me, *at the great Day*.

I thank Thee, O God, that thou judgeſt not by the Greatneſs of the *Gift*, but by the *Heart*, and the Ability of the Giver, and wilt reward accordingly.

To thy Account, O God, I place my Charity to the Poor thou ſendeſt unto me, and I know that I ſhall be no loſer.

greme

Shirveiſh.

greme y ghoaill er y Vea veayn. 1 *Tim.* vi. 17, 18, 19.

Cha vel Jee neu-chairagh, dy jarrood eh ny Obbraghyn as y Laboragh euiſh dy Ghraih, yn Ghraih cheddin ta ſhiu er hoilſhaghey er coontey'n Ennym echey, ta er hirveiſh er ny Nooghyn, as ta foaſt ſhirveiſh (orroo). *Heb.* vi. 10.

Dy yannoo mie, as dy rheynn [er ny Boghtyn], ny jarroodjee: ſon leſh lheid ny Ouraliyn ta Jee er ny yannoo booiagh. *Heb.* xiii. 16.

Quoi-erbee ta cooid y Theihll ſhoh echey, as fakin e Vraar ayns Feme, as ta dooney ſeoſe e veeghyn dy Hymmey voiſh; kys ta Graih Yee tannaghtyn ayn? 1 N. *Ean* iii. 17.

Cur Jeirk jeh dty Chooid, as ny chyndaa dy bragh dty Eddin veih Dooinney Boght erbee; as eiſht cha bee Eddin y Chiarn er ny hyndaa erſooyl void's. *Tob.* iv. 7.

Bee myghinagh gys rere dty Phooar. My ta lane ayd, cur dy palchey; my ſhe red beg t'ayd, gow kiarail dy chur dy gennal jeh'n veggan ſhen; ſon myr ſhen t'ou chaglym dhyt hene Leagh mie cour Laa-ny ſeme. *Tob.* iv. 8, 9.

Eſhyn ta giaſtyllagh da'n Voght, t'eh geeaſaght da'n Chiarn: as ſon ſhen t'eh myr

Yn ſaghey.

My Yee, cha vel veg ainyn agh ny ta lhiat's; as ny-yeih t'ou jannoo oohene *Jatter* dooin, ſon ny ta ſhin dy chur da ny *Boghtyn ayd's*, as da dty Hirveiſhee.---Nagh mooar ta ſhoh dty Vieys!

Dy jean ny Padjeryn ain, as y Jeirk ain, goll ſeoſe ayns dty Eaniſh, O Yee, as dy grayſoil dy jean oo ſoiaghey jeu er Graih Yeeſey Creeſt.

Foddee uſs, O Yee, ooilley dty *Voghtyn* y veeghey fegooiſh y Cooney ainyn; agh ſhe *liorooſyn* t'ou prowal y Credjue ainyn, as nyn Ghraih ort.

Cur dooys, O Hiarn, Chymmey firrinagh ſon Treihys ny Moghtyn, dy vod uſs ve chymmoil dooys *ec y Laa mooar jerrinagh.*

Ta mee cur Booiſe dhyt, O Yee, nagh vel oo jannoo Soiaghey lioriſh Mocads y *Ghioſt*, agh lioriſh *Cree* as Fort yn Ghiaſtyllagh, as nee oo cooilleen myrgeddin.

Gys dty Lieh, O Yee, ta mee ſoiaghey my Ghiaſtyllys da ny Boghtyn t'ou cur my raad, as ta Fys aym nagh gaillym veg lioriſh.

Bleſſed

Communion.

Bleſſed be the Man that provideth for the Sick and Needy: The Lord ſhall deliver him in the Time of Trouble. *Pſal.* xli. 1.

Obſervations.

Keep me, O God, from all idle and vain Expences, that I may *always* have to give to him that needeth. At the *Hour of Death*, and *in the Day of Judgment*, good Lord, deliver me.

Rubrick.

Whilſt the Sentences are in reading, the Deacons, Churchwardens, or other fit Perſons appointed for that Purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that Purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.

Obſervations.

You will now have the Comfort of ſeeing your *Alms* preſented unto God by his Miniſter, in order to bring down his Bleſſing upon yourſelf and upon the reſt of your Subſtance and Labours, according as you have been a *niggardly* or a *chearful* Giver.

*And * when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient; after which done, the Prieſt ſhall ſay,*

Let us pray for the whole State of Chriſt's Church militant here on Earth.

The Prieſt now, and not till this Time, placeth the *Bread* and *Wine* upon the Lord's Table, in the Sight of the Communicants, as a *publick Acknowledgment* that our *Lives*, and whatever is neceſſary for their Preſervation, is owing to the Gift of God.

We are now going to exerciſe another and moſt extenſive Branch of Chriſtian Charity towards the whole Church of Chriſt, which you ſhould ſeriouſly attend to, that you may add (ſecretly) *Amen* to every Petition.

* If this Rubrick is not ſtrictly obſerved, as in many Places it is not, the Intent of the Church is defeated, and a very inſtructive Circumſtance is omitted.

ſhoh

Shirveiſh.

ſhoh dy vaarail, bee eh er ny eeck da reeſht. *Prov.* xix. 17.

Bannit ta'n Dooinney ta tilgey ro-laue cour y vooinjer Hingey as ny Ymmyrchee: nee'n Chiarn y livrey eh ayns y Laa dy Heaghyn. *Pſal.* xli. 1.

Ynſaghey.

Freill mee, O Yee, veih dy chooilley Vaarail ommijagh as fardalagh, ly vod *dy kinjagh* Kuſe 've avm dy chur da'n Ymmyrchagh. Ec *oor y Vaaiſh* as *ayns Laa ny Briwnys*, Hiarn vie, livrey mee.

Rubrick.

Choud as ta ny Scriptyryn ſhoh dy lhaih, lhig da ny Shirveiſhee, ny Wardoonee, er-nonney Perſoonyn feeudagh erbee elley troggal Feirk cour ny Boghtyn, as Chebballyn giaſtyllagh elley veih'n Pobble, ayns Baſin jeſh, ec Coſt ny Skeerey, ſon yn chur lhieu eh gys y Taggyrt, nee eh er y Voayrd caſherick.

Ynſaghey.

Bee yn Gerjagh ayd niſh dy akin dty *Feirk* er ny hebbal gys Jee lioriſh e Hirveiſhagh, dy hayrn ſheeſe e Vannaght ort hene, as er y Chooid elley jeh dty Chooid ás dty Laboraght, rere myr t'oú er chur void dy *gortagh* ny dy *feoiltagh*. ymmyd ſhen; *as dy arrymagh y* dy imlee y hebbal as y hoiaghey

*As * tra ta Creeſtiaght ayn, nee yn Saggyrt eiſht ſoiaghey er y Voayrd wheeſh dy Arran as Feeyn, as t'eh fakin ymmyrchagh; lurg ſhoh ve jeant, nee'n Saggyrt gra,*

Lhig dooin Padjer y ghoaill ſon ſlane Stayd Aggliſh Chreeſt caggey ayns ſhoh waſs er y Thalloo.

Ta'n Saggyrt eiſh, as cha nee derrey'n Traa ſhoh, ſoiaghey yn *Arran* as y *Feeyn* er Boayrd y Chiarn ayns y Chilley ocſyn ta cheet gys y Chreeſtiaght, myr *dy foſhlit graill-riſh* dy vel nyn. *Mioys*, as cre-erbee ta ymmyrchagh dy reayll ſhin bio, cheet veih Gioot Yee.

Ta ſhin niſh goll dy chooilleeney Banglane elley dy Ghiaſtyllys Chreeſtee roſhtyn er ſlane Aggliſh Chreeſt; gys ſhen lhiſagh oo dy aggindagh cur Geill, dy vod oo *Amen* y ghra (rhyt hene) gys dy chooilley Aghin.

* Mannagh vel Geill vie er ny choyrt da'n Rubrick ſhoh, myr nagh vel ayns ymmodee Ynnydyn, ta Kiarail ny Haggliſh currit haart, as Ynſaghey vondeiſhagh lhiggit ſheeſe.

Almighty

ALmighty and ever-living God, who by thy holy Apoſtle has taught us to make Prayers and Supplications, and to give Thanks for all Men; we humbly beſeech thee moſt mercifully to receive theſe our Prayers, which we offer unto thy Divine Majeſty, beſeeching Thee to inſpire continually the Univerſal Church with the Spirit of Truth, Unity, and Concord; and grant that all they, that do confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beſeech Thee alſo to ſave and defend all Chriſtian Kings, Princes and Governors; and eſpecially thy Servant *George*, our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently miniſter Juſtice, to the puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue. Give grace, O Heavenly Father, to all Biſhops and Curates, that they may both by their Life and Doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy People give thy Heavenly Grace, and eſpecially to this Congregation here preſent, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly ſerving Thee in Holineſs and Righteouſneſs all the Days of their Life. And we moſt humbly beſeech Thee of thy Goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching Thee to give us Grace ſo to follow their good Examples, that with them we may be Partakers of thy Heavenly Kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

)Oilley-niartal as Yee dy bragh bio, ta lioriſh dty Oſtyl caſherick er n'ynſaghey ſhin dy yannoo Padjeryn as Aghn, as dy chur Booiſe ſon dy chooilley Ghooinney; Ta ſhin imlee guee ort dy ſeer vyghinagh dy ghoaill ad ſhoh nyn djeryn ta ſhin chebbal gys dty Ard-ooaſhley Flaunyſſagh, ee ort dy lhieeney dy kinjagh dty Aggliſh ayns dy chooilley myd leſh Spyrryd ny Firriney, Unnaneys, as Coardail: as ll dy vod adſyn ooilley ta goaill-riſh dty Ennym caſherick, ardail ayns Firrinys dty Ghoo caſherick, as beaghey ayns naneys, as Graih crauee. Ta ſhin guee Ort myrgeddin dy uail as dy endeil dy chooilley Ree Creeſtee, Prince, as Kianort, as erſkyn ooilley dty Harvaant *George*, nyn Ree, dy vod yd foſyn ve dy crauee as dv feagh er nyn reill; as giall da'n ne Chooneeil echey, as daueſyn ooilley t'er nyn goyrt ayns oar fo, dy vod ad dy firrinagh as dy kiart Cairys y yannoo, s Kerraghey Peccah as olkys, as gys cummal ſeoſe dty Chred-'s firrinagh as Craueeaght. Cur Grayſe, O Ayr Flaunyſgh, da dy chooilley Aſpick as Shirveiſhagh, dy vod ad chamah lioriſh nyn Ymmyrkey-bea as Ynſagh, ſoiaghey magh dty hoo's firrinagh as bioal, as dy cairagh as dy cooie dty Hacraentyn caſherick y hirveiſh. As da ooilley dty Phobble cur y Ghrayſe Flaunyſſagh, as er-lheh da'n Cheſhaght ſhoh kioniſh; dy vod ad leſh Cree meen, as Arrym cooie dty Ghoo's ſherick y chlaſhtyn as y ghoaill, as dy firrinagh uſs y hirveiſh ns Craueeaght as Cairys ooilley Laghyn nyn Mea. As dy er imlee ta ſhin guee ort jeh dty Vieys, O Hiarn, dy chur erjagh as Kemmyrk daueſyn ooilley, ta ayns y Vea ghiare oh ayns Seaghyn, Trimſhey, Feme, Chingys, ny Arkys er-e elley. As ta ſhin myrgeddin bannaghey dty Ennym caſhe-k, ſon ooilley dty Harvaantyn t'er phaartail y Vea ſhoh ayns y Chredjue as dty Aggle; guee ort dy chur dooinyn Grayſe yr ſhen dy eiyrt er ny Sampleyryn mie ocſyn, dy vod mayd arooſyn ve goaill Ayrn ayns dty Reeriaght Flaunyſſagh. iall ſhoh, O Ayr, er graih Yeeſey Creeſt, yn ynrycan Fer ta dyr ſhin as ſheer loayrt er nyn ſon. *Amen.*

Rubrick.

Communion.

Rubrick.

When the Miniſter giveth Warning for Celebration of the holy Communion, (which he ſhall always do upon the Sunday *or ſome Holy-day immediately preceding) after the Sermon or Homily ended, he ſhall read this Exhortation following:*

DEarly * beloved, on ——— Day next, I purpoſe, through God's Aſſiſtance, to Adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in Remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render moſt humble and hearty Thanks to Almighty God our Heavenly Father, for that he hath given

Obſervations.

If you ſeriouſly attend to the following Exhortations or Warnings, you will learn what you ought to do, in order to be a worthy Communicant.

And you would do well to read them over again, when you return home, that you may fix them in your Memory, and that they may be a *ſtanding Rule* to go by through your whole Life.

Believe it for a certain Truth, that ſuch as are not religiouſly diſpoſed to *go* to this Ordinance, are unqualified to *aſk* or *receive* any *Bleſſing* or *Favour* from God.

That therefore you may lay hold of every Occaſion offered you—Conſider ſeriouſly what you are called to.

Firſt ——To *obey* an expreſs Command of Jeſus Chriſt, by whom alone you can hope for Salvation.

2dly, To teſtify to the World, that you *belong to him* and to join with his *Family*, in order to recount and acknowledge the moſt ineſtimable Bleſſing which he hath purchaſed for his Church.

* When it is conſidered how many poor Chriſtians there are, who have little or no other Means of coming to the Knowledge of this Ordinance and the Manner of preparing themſelves for it, but by what they learn from hearing theſe Exhortations; every Paſtor will think himſelf obliged in Conſcience, and as he values the Edification of his Flock, to read theſe Exhortations *with the greateſt Deliberation*, and with an Affection that ſhall even force the Attention of his Hearers.

Rubrick.

Shirveiſh.

Yn Rubrick.

Tra ta'n Saggyrt cur Raaue ſon Shirveiſh y Chreeſtiaght chaſhærick (quoid ſhegin da kinjagh 'yannoo er y Doonaght ny er Laa feailley ennagh chelleeragh roiſh y Chreeſtiaght) lurg y Sharmane ny'n Homily, ſhegin da lhaih yn Phoyrle ſhoh.

CHaarjyn * ghraihagh, jy—ſhoh cheet ta foym's leſh Cooney Yee, dy Hirveiſh orrooſyn ooilley vees dy crauee as dy arrymagh kiarit er y hon, yn Sacrament ſmoo gherjoilagh jeh Corp as Fuill Chreeſt, dy ve liorooſyn er ny ghoaill ayns Cooinaghtyn jeh e Chroſh as e Hurranſe toilchinagh; lioriſh ny lomarcan ta ſhin geddyn Leih nyn Beccaghyn, as jeant dy ghoaill Ayrn ayns Reeriaght Niau. Shen-y-fa yn Currym ain eh dy chur Booiſe ſmoo imlee as creeoil da Jee Ooilley-niartal nyn Ayr Flaunyſſagh, ſon dy vel eh er

Ynſaghey.

My eaiſhtys oo dy imneagh riſh ny Coyrleyn as ny Raaueghyn ta dy heet ny lurg ſhoh, ynſee oo cre lhiſagh oo y yannoo, dy vod oo ve feeu dy ghoaill y Chreeſtiaght.

As yinnagh oo dy mie dy lhaih ad harriſh reelht, tra hig oo dy Valley; dy vod oo ad y yannoo ſhickyr ayns dty Chooinaghtyn, as dy vod ad vé *Leeideilee ſhickyr* dhyt chond s'bio oo.

Creid eh dy jarroo ſon Firrinys, dy vel ny lheid ocſyn as nagh vel dy crauee kiarit dy *gholl* gys yn Oardagh ſhoh, neu chooie ny *hirrey*, ny dy *gheddyn Bannaght* ny *Foayr* erbee veih Jee

Dy vod oo er-y fa ſhen Greme y ghoaill er dy chooilley Hraa ta chebbit dhyt er y hon,—Smooinee dy dowin rhyt hene cre gys t'ou er dty-chuirrey

Hoſhiaght.— Dy chur *Biallys* da Sarey chion Yeeſey Creeſt. lioriſh ny lomarcan ta ſhin treiſhteil ſon Saualtys.

Ayns y nah Ynnyd, Dy hoilſhaghey da'n Theihll dy vel oo *bentyn da*, as dy yannoo Sheſhaght riſh *Lught e hie*, dy vod ſhiu dy cheilley ginjr jeh as goaill riſh yn Bannaght erſkyn-earroo t'eh er choſney da e Aggliſh.

* Tra ta ſhin ſmooinaghtyn cre whilleen Creeſtee boght ta ayn, nagh vel oc agh beggan ny s'cean Saaſe erbee arragh dy heet gys Tuſhtey jeh'n Oardagh ſhoh, as yn Aght dy gheddyn ad hene aarloo ny chour, agh lioriſh nv t'ad gynſaghey veih Claſhtyn ny Coyrleyn ſhoh: nee dy chooilley Vochill anmey ſmooinaghtyn eh here kianlt ayns Cooinſheanſe as myr bailliih Foayr anmey e Hioltane, dy lhaih ny Coyr eyn ſhoh leſh y *Jeeanid s'creeoil*, as leſh lheid y Bree, as dy hayrn huggey Agnaghyn e Phobble.

Communion.

his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in that holy Sacrament. Which being ſo divine and comfortable a Thing to them who receive it worthily; and ſo dangerous to them that will preſume to receive it unworthily; my Duty is to exhort you, in the mean Seaſon, to conſider the Dignity of that holy Myſtery, and the great Peril of the unworthy Receiving thereof; and ſo to ſearch and examine your own Conſciences, and that not lightly, and after the manner of Diſſemblers with God; but ſo that ye may come holy and clean to ſuch an heavenly feaſt, in the Marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The Way and Means thereto is: *Firſt*, to examine your Lives and Converſations by the Rule of God's Commandments; and wherein-ſoever ye ſhall perceive yourſelves to have offended, either by Will, Word, or Deed, there to bewail

Obſervations.

And, 3*dly*, to devote yourſelf to him, and to his Service, who is continually interceding for all ſuch as go unto God by Him.

And very many will be the Benefits of embracing every Occaſion that is offered you.

You will not eaſily fall into a ſtate of *Sin* and *Security*, being ſo often put in mind of the Danger of going careleſly and unprepared.

You hear in what a good Preparation conſiſts :-------In confeſſing your Sins to Almighty God, with full Purpoſe of Amendment of Life---In exerciſing the Duties of *Charity*, in *giving* and *forgiving*, &c.

All which being done in Obedience to the Command of Chriſt, muſt needs be acceptable to the Divine Majeſty, and, in time, gain you all thoſe Graces, which you can deſire or ſtand in need of.

And for your Comfort, remember, that if you are *prepared* as you ought to be, *for this Sacrament*, you are prepared for *Death*, and for a *bleſſed Eternity*.

Conſider how many there are, who to their Sorrow, *are deprived* of this Means of Grace and Salvation :------And how many, through a moſt ſtupid Ignorance and Negligence, *deprive themſelves* of it.-----And you cannot but give God Thanks, both for the Opportunities which he affords you, and for the Graces he gives you, by your reſolving to cloſe with them.

choyrt

Shirveiſh.

choyrt e Vac nyn Saualtagh Yeeſey Creeſt, cha nee ny lomarcan dy hurranſe Baaſe er nyn ſon, agh myrgeddin dy ve nyn Meaghey Spyrrydoil as nyn Ooraghey ayns y Sacrament caſherick ſhen. Myr te Red cha Flaunyſſagh as cha Gerjoilagh daueſyn ta goaill eh dy Feeu, as cha dangeyragh daueſyn ghoys orroo dy ghoaill eh dy neu-feeu; my Churrym'seh,dy choyrlaghey ſhiu ec y Traa ſhoh dy Smooinaghtyn er Feeuid y Folliaght caſherick ſhen, as y Gaue mooar ta lioriſh goaill eh dy neu-feeu; as myr ſhen dy ronſaghey as dy eyſht ny Cooinſheanſeyn eu hene, (as ſhen cha nee dy jeddrym, as lurg cliaghtey yn vooinjer ta jannoo Foalſaght riſh Jee; agh er lheid yn Aght ſhen) dy vod ſhiu cheet caſherick as glen gys lheid ny Cuirraghyn ſlaunyſſagh, ayns y Gharmad-pooſee t'er ny harey lioriſh Jee ayns y Scriptyr caſherick, as ſoiagh 've jeant jeu myr feeu dy ghoaill Ayrn jeh'n Voayrd caſherick ſhen.

Yn Raad as yn Aght dy yannoo ſhen te: *Ayns y chied Ynnyd*, Dy eyſht nyn Mea as nyn Ymmyrkey lioriſh Rule Annaghyn Yee; as ayns cre-erbee ennys ſhiu, ſhiu-hene dy v'er ny ve foiljagh, eddyr lio-

Ynſaghey.

As, *ayns y traſs Ynnyd*, Dy chaſherickey oo hene huggeyſyn, as gys e Hirveiſh, ta dy kinjagh loayrt er y Lieh ocſyn ooilley ta goll gys Jee lioriſh.

As s'mooar y Vondeiſh vees ayn lioriſh goaill dy chooilley Chaa vees chebbit dhyt dy gholl gys y Chreeſtiaght.

Cha jean oo dy aaſhagh tuittym ayns Stayd dy *Pheccah* as dy *Veerioose*, tra vees oo cha mennick er dty choyrt ayns Cooinaghtyn jeh'n Dangeyr dy gholl gys y Chreeſtiaght gyn tort as fegooiſh veg y Chiarail ny chour.

T'ou claſhtyn kys dy yannoo mie dty Aarlaghey er y hon:--Ayns goaillriſh dty Pheccaghyn gys Jee Ooilleyniartal, leſh ſlane Kiarail dy lhiaſſaghey Bea.--Ayns cooilleeney ny Curmyn dy *Ghiaſtyllys*, ayns coyrt *Jeirk*, as ayns *leih* da dty *Naboo*.

Ooilley ny Reddyn ſhoh, tra t'ad jeant ayns Biallys da Sarey Chreeſt, ſhegin daue ve taitayſſagh da'n Ardooaſhley Flaunyſſagh, as, ayns Traa, coſney dhyt ooilley ny Grayſeyn ſhen, oddys oo y yeearree ny vees Feme ayd orroo.

As ſon dty Gherjagh, cooinee, my t'ou er n'yannoo *aarloo*, myr lhiſagh oo, *ſon y Sacrament ſhoh*, dy vel oo aarloo ſon y *Vaaſe*, as ſon y *Vea dy bragh bannee*.

Gow taſtey cre whilleen t'ayn, ta, gys nyn Drimſhey, *giarit* veih ny Saaſeyn ſhoh dy Ghrayſe as dy Hualtys:—As, trooid Mee-huſhtey as Almoraght vouranagh, cre whilleen ta *giarey ad hene* voue.—As cha vod oo agh booiſe y chur da Jee, chammah ſon ny Traaghyn t'eſhyn fordrail dhyt dy ghoaill y Chreeſtiaght, as ſon ny Grayſeyn t'eh dy choyrt dhyt,

your

Communion.

your own Sinfulneſs, and to confeſs yourſelves to Almighty God; with full Purpoſe of Amendment of Life. And if ye ſhall perceive your Offences to be ſuch as are not only againſt God but alſo againſt your Neighbours, then you ſhall reconcile yourſelves unto them, being ready to make Reſtitution and Satisfaction, according to the uttermoſt of your Power, for all Injuries and Wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as you would have Forgiveneſs of your Offences at God's Hand; for otherwiſe the Receiving of the holy Communion doth nothing elſe but increaſe your Damnation. Therefore if any of you be a Blaſphemer of God, an Hinderer or a Slanderer of his Word, an Adulterer, or be in Malice, or Envy, or in any other grievous Crime; repent you of your Sins, or elſe come not to that holy Table; leſt, after the taking of that holy Sacrament, the Devil enter into you as he enter'd into *Judas*, and fill you full of all Iniquities, and bring you to Deſtruction both of Body and Soul.

Obſervations.

But ſtill take care, that you go not with an evil Conſcience as *Judas* did;---with any bad Deſign or Malice in your Heart;-- or while you live and reſolve to die in any known Sin unrepented of:---Or,

Laſtly; Without fully purpoſing, thro' the Grace of God, to lead a Life becoming a Chriſtian.

Obſervations.

Conſider therefore the great Hazard you run of going to the Sacrament, while you live in any known Sin; you will provoke God to leave you to yourſelf, and to that evil Spirit who is continually ſeeking whom he may be permitted to devour.

And becauſe it is requiſite that no Man ſhould come to the holy Communion but with a full Truſt in God's Mercy,

Obſervations.

Do not deſpiſe ſo kind an *Offer* as the *Miniſter* of God now makes you, if you have any Doubt upon your Spirits; the Advantage being

riſh

Shirveiſh.

ı Aigney, Raa, ny Jannoo, ıs ſhen dy ve trimſhagh ſon Peccaghyn eu, as dy ghoaill ɔ gys Jee Ooilley-niartal, h ſlane kiarail dy Lhiaſſaghey n Mea. As my ennys ſhiu vel ny Foiljyn eu lheid as gh vel ny lomarcan noi Jee, ı myrgeddin noi nvn Naonyn; eiſhe nee ſhiu ſhiune y gheddyn coardit roo, bee-jee aarloo dy eeck as dy unnoo Lhiaſſaghey gys y chooid ſodjey jeh nyn Booar, ſon dy ıooilley Aſſee as Aggair va jeant lieriuiſh da unnane erbee ely: as bee-jee myrgeddin aarloo dy leih da feallagh elley t'er 'yannoo Aggair diu hene, myr bailliuiſh ſhiu-hene Leih jeh yn Voiljyn y gheddyn veih Laue Yee; ſon er Aght elley, cha el goaill y Chreeſtiaght chaſheck jannoo monney agh cur Kerraghey eu er y hoſhiaght. hen-y-ta my ta unnane erbee yn maſt' eu t'er loayrt Goan ollaghtagh noi Jee, t'er hiettal ny er choyrt Scamnylt da e Ghoo, t'er Vriſheyooſey, ny ta ayns Goanlys ny Troo, ny ta er Aght eiley kynlagh jeh Peccah trome erbee; ow-jee Arrys ſon nyn Beccaghyn, er-nonney ny tar-jee gys y Voayrd caſherick ſhen, er-aggle lurg y Chreeſtiaght chaſherick ſhen y ghoaill, dy jed y Drogh-ſpyrryd ſtiagh ayndiu, myr hie eh ſtiagh ayns *Yuaaſe*, as dy lhieen eh ſhiu lane jeh dy chooilley Vee-chraueeaght, as dy dayrn eh ſhiu gys loyrt-mow chammah jeh Corp as Annym.

As er yn-oyr dy vel eh ymmyrchagh gyn unnane erbee dy heet gys y Chreeſtiaght chaſhe-

Ynſaghey.

lioriſh dy vel oo gialdyn dy yannoo Ymmyd jeu.

Agh foaſt bee er dty Hwoaie, nagh jed oo leſh Drogh-chooinſheanſe, myr hie *Yuaaſe*.—leſh Smooinaghtyn erbee olk ny Go nlys ayns dty Chree; —ny choud as t'ou kiarail beaghey ayns Peccah erbee er-fys dhyt, as Baaſe y gheddyn gyn Arrys: Er-nonney,

Er-jerrey ooilley; Fegooiſh ſlane Kiarail, troid Grayſe Yee, dy leeideil Bea ta cooie ſon Creeſtee.

Ynſaghey.

Smooinee er-y-fa ſhen er y Gaue mooar t'ou roie ayns goll gys y Chreeſtiaght, choud as t'ou beaghey ayns Peccah erbee er-fys dhyt; braſnee oo Jee dy aagail oo dhyt hene, as da'n Spyrryd olk ſhen ta dy kinjagh ſhirrey quoi oddys eh y ſtroie.

Ynſaghey.

Ny jean beg y hoiaghey jeh *Cheb* cha dooie as ta *Shirveiſhagh* Yee nith dy cheer dhyt, my ta dooyt erbee er dty Aigney; ſon ta'n Vondeiſh ny

and

Communion.

and with a quiet Conſcience; therefore, if there be any of you, who by this means cannot quiet his own Conſcience herein, but requireth further Comfort or Counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his Grief, that by the Miniſtry of God's holy Word, he may receive the Benefit of Abſolution, together with ghoſtly Counſel and Advice, to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs.

Obſervations.

greater than you can at preſent imagine.

You will give him an Opportunity of convincing you of Sins, which perhaps you were not before aware of, and which may riſe up in Judgment againſt you;---or clearing up *ſome Doubts*, which might proceed from a *diſordered Mind* or *State of Health*, rather than from *an evil Conſcience*.

And do not entertain a Thought ſo injurious to the merciful Promiſe of your Saviour to the Paſtors of his Church, St. *John* xx. 23. or imagine that the *Abſolution* given by his Miniſter, after he hath inquired into the *Motives* and *Manner* of your Repentance, according to the Rules of the Goſpel; do not imagine that this will be of no Avail to the Health of your Soul, and to the Comfort of your Mind.

Communion.

Rubrick.

Or, in caſe he ſhall ſee the People negligent to come to the Holy Communion, inſtead of the former, he ſhall uſe this Exhortation.

Obſervations.

No Miniſter of God muſt ſay, that he cannot get ſuch a convenient Number as the Rubrick requires to communicate with him, as often as he himſelf is diſpoſed, until he can truly ſay, that he has applied to his People more than once, in the Words of this Exhortation;------And until he has begged of God to touch their Hearts with a Senſe of their Duty and Danger, as he promiſes, and will not fail to do, conſidering how very much depends upon ſo ſacred and ſaving an Ordinance.

Communion.

DEarly beloved Brethren, on —- I intend by God's Grace, to celebrate the

Pious Reflections.

When the *tender Love of God* will not prevail with Chriſtians to conſider their Ways, they will learn from

rick

Shirveiſh.

ɛ, agh leſh ſlane Treiſhteil ıs Myghin Yee, as leſh oinſheanſe feagh: ſhen-y-ny ta unnane erbee jiuiſh ;h vod er yn Aght ſhoh e ooinſheanſe hene y chur gys , agh dy vel eh ſhirrey Ger-h ny Coyrle ſodjey; lhig da :et hym's, ny goll gys Shir-ſhagh ennagh elley tuſhtagh ynſit ayns Goo Yee, as Oyr ſrimſhey y hoilſhraghey, dy l eh liorish Shirveish Goo ca-rick Yee bannaght Feayſley :caghyn y gheddyn, mariſh ıue as Coyrle-anmey, dy ır e Chooinſheanſe gys Shee, ly haghney dy chooilley oyr gle as Dooyt.

Yn ſaghey.

ſmoo na oddys uſs niſh y ſmooinagh-tyn.

Ver oo Caa da dy hoiaghey royd Peccaghyn, nagh row, foddee, En-naghtyn ayd jeu roïe, as oddys girree feoſe ayns Briwnys dt'oi;—er-nonney dy reaghey oo veih *Dooytyn agglagh*, girree veih *Aigney ſeaghnit* ny *Aſlaynt*, as cha nee veih *Drogh-chooinſheanſe*.

As ny bee ayns Smooinaghtyn cha aggairagh da Gialdyn myghinagh dty Haualtagh gys Bochillyn e Aggliſh. N. *Ean* xx. 23. as yn *Feayſley peccaghyn* ſhen t'er ny choyrt lioriſh e Hir-veiſhagh, lurg da ve er vriaght ayns *Oyrym*, as *Aght* yn Arrys ayd, myr ta ſoit ſheeſe ayns y Tuſhtal; nagh bee ſhoh jeh Foays erbee ſon Slaynt dty Anmey, as ſon Gerjagh dty Aigney.

Shirveiſh.

Rubrick.

Er-nonney, my hee eh yn Pob-meerioosagh dy heet gys y ·eeſtiaght Chaſherick, ayns ıyd y Choyrle röie, nee eh ıyd jeh'n Choyrle ſhoh.

Yn ſaghey.

Cha nhegin da Shirveiſhagh erbee dy Yee gra, nagh vod eh geddyn wheeſh dy Heſhaght cooie as ta'n Ru-brick geearree dy ghoaill Creeſtiaght mârish, cha mennick as wooiſhagh eh, derrey oddys eh dy firrinagh gra, dy vel eh er chuirrey e Phobble ny ſmoo

n Cheayrt, ayns Goan y Choyrle elley ſhoh.—As derrey t'eh er ghuee Jee dy ghreinnaghey ny Creeaghyn oc leſh Ennaghtyn jeh nyn Gurrym yn Ghanjeyr, myr t'eh fo Gialdyn, as nagh jean eh ſhaghney dy yannoo t'eh goaill gys e Chree cre wheeſh ta lhie er Oardagh ta cha caſherick as ſaualtagh.

Shirveiſh.

(Haarjyn ghraihagh, jy——
ſhoh cheet ta mee kiarail,
Grayſe Yee, dy hirveiſh

Smooinaghtyn crauee.

Tra nagh jean *Graih veigh Yee* coyrlaghey Creeſteenyn dy choyrt Taſtey da nyn Raaidyn, nee ad gyn-

Lord's

Communion.

Lord's Supper; unto which, in God's Behalf, I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a Thing it is, when a Man hath prepared a rich Feaſt, decked his Table with all kind of Proviſion, ſo that there lacketh nothing but the Gueſts to ſit down; and yet they who are called (without any Cauſe) moſt unthankfully refuſe to come, which of you in ſuch a Caſe would not be moved? Who would not think a great Injury and Wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing yourſelves from this holy Supper, provoke God's Indignation againſt you. It is an eaſy Matter for a Man to ſay, I will not communicate, becauſe I am otherwiſe hinder'd with worldly Buſineſs. But ſuch Excuſes are not ſo eaſily accepted and allowed before God. If any Man ſay, I am a grievous Sinner, and therefore am afraid to

Obſervations.

this *Exhortation* what they muſt expect from the *deſpiſed Offers* of Mercy.

Say therefore to yourſelf, Why am I ſo earneſtly, ſo lovingly, invited? Why is my *Paſtor*, why is the Church, ſo much concerned for my going to the Lord's Supper?---Is it not becauſe ſhe knows that this is the moſt acceptable Way of ſerving God, of ſecuring his Favour, and my own Salvation?

Is it not becauſe ſhe would have me to look into the State of my Soul, as I muſt do before I go to this Sacrament, that I may not live in the Way of Ruin, 'till I am ſurprized by Death, and utterly unprepared for the Account I muſt give?

Shall my *Saviour*'s and his *Miniſter*'s *Love* and *Care* be loſt upon me? Is this the Way to ſhew my Thankfulneſs for the Mercies I hope for on account of his Death?

Is *He* the *Better* for my Services? Or do I not indeed ſerve myſelf moſt, when I obey his Commands, and accept of his Invitation?

They that are whole, indeed, *need not a Phyſician*; but dare I ſay this is my Caſe?---When I ſo ſenſibly *feel* the *Corruption of my Nature*, and how much I ſtand in need of Help.

Muſt I be *invited*, *intreated*, *compelled*, to give God Thanks for the

Shibber

Shirveiſh.

ibber y Chiarn; huggey aſs
ı Yee ta mee cuirrey ſhiu
lley t'ayns ſhoh kionfeniſh,
guee erriu er Graih yn
iarn Yeeſey Creeſt, nagh
ɔ ſhiu dy heet huggey, fakin
vel ſhiu cha graihagh er
ı eam as er nyn guirrey lio-
ı Jee hene. Ta fys eu cre'n
d ſeaghnagh as neu-ghooie
tra da Dooinney er n'aar-
hey Cuirraghyn deyr, er
aghey magh e Voayrd leſh
chooilley chaghlaa dy
ıien, myr ſhen nagh vel veg
laccal agh ny Goaldee dy
e ſheeſe; as foaſt t'adſyn
r nyn guirrey (fegooiſh Oyr
ee) dy feer neu-wooiſal gob-
dy heet. Quoi jiuiſh er
id yn Oyr ſhoh nagh beagh
ıſnit? Quoi nagh ſmooinagh
beagh Aſſee as Aggair
ɔar jeant da? Shen-y-fa,
ıarjyn feer ghraihagh ayns
eeſt, gow-jee taſtey vie, er-
gle lioriſh nyn Ghreeym y
ndaa riſh y Chibber chaſhe-
k ſhoh, dy braſnee ſhiu Cor-
: Yee nyn 'oï. Te Red feer
hagh da Dooinney dy ghra,
a goym's yn Chreeſtiaght,
y-fa dy vel mee er aght el-
lhiettit leſh Obbyr ſeihl-
h. Agh cha vel lheid ny
ſhtallyn cha aaſhagh goit as
vit ayns feniſh Yee. My jir
ɔoinney erbee, Ta miſh my

Smooinaghtyn crauee.

ſaghey veih'n *Cheyrle* ſhoh, cre ſhegin daue jercal riſh veih ny *Chebbyn* dy Vyghin t'ad *ſoiaghey beg jeu.*

Abbyr er-y fa ſhen rhyt hene, Cre'n-fa ta miſh cha jeean, cha graihagh, er my chuſtrey? Cre'n-fa ta my *Vochilley-anmey*, cre'n-fa ta'n Aggliſh cha aggindagh mee dy heet gys Shibber y Chiarn?—Nagh vel eh ſon dy vel Fys eck dy nee ſhoh yn Aght s'booiſal dy hirveiſh Jee, dy yannoo ſhickyr jeh'n Foayr echey, as jeh my Haualtys hene?

Nagh vel eh ſon dy bwooiſhagh ee mee dy ghoaill Taſtey jeh Stayd my Anmey, myr ſhegin dou 'yannoo my jem gys y Sacrament ſhoh, nagh jeanym beaghey ayns Stayd dy Hoyrtmow, derrey hig y Baaſe orrym gynyſs, as mee ooilley-cooidjagh neu-chiarit ſon y Coontey ſhegin dou 'choyrt?

Nhegin da *Graih* as *Imnea* my *Haualtagh* as e *Hirveiſhee* ve caillit orrym's?—Nee ſhuh yn Aght dy hoiſhaghey my Vooiſe ſon ny Myghinyn ta mee treiſhteil er nyn ſon er coontey yn Vaaſe echeyſyn?

Vel *eſhyn* veg *ſhare* ſon miſh ve dy hirveiſh eh? Er-nonney nagh vel mee dy jarroo jannoo yn Chirveiſh ſmoo dou hene, tra ta mee cur Biallys da ny Saraghyn echey, as jannoo Soiaghey jeh e Chuirrey?

S'feer eh, *Nagh vel Feme oëſyn t'ayns Slaynt er Fer-lhee;* Agh lhoys dooys gra dy nee ſhoh my Stayd?—Tra ta mee cha piandagh *gennaghtyn Neu-ghlennid ny Ghooghys*, as cre wheeſh as ta mee feme Cooney.

Nhegin dooys ve *currit*, ve *breagit*, ve *eginit*, dy choyrt Booiſe da Jee on

Communion.

come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, you will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned Excuſes will avail before God. They that refuſed the Feaſt in the Goſpel, becauſe they had bought a Farm, or would try their Yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly Feaſt. I for my part ſhall be ready, and, according to my Office, I bid you in the Name of God; I call you in Chriſt's Behalf; I exhort you, as you love your own Salvation, that ye will be Partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his Soul by Death upon the Croſs for your Salvation; ſo it is your Duty to receive the Communion in Remembrance of the Sacrifice of his Death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves how great Injury you do

Pious Reflections.

greateſt Bleſſings he ever beſtowed on Men?—And to lay hold on the only Means of making my Peace with him?

Doth it repent me, that I was dedicated to God in Baptiſm?

How ſhall I tremble, if I ſhould be required to *renounce* my Saviour, and all my Hopes in his Death?

What can be more like it than frequently *turning my Back* upon this Ordinance when I am invited?

How many *Tears* did it coſt St. *Peter* for ſaying, that he was not Chriſt's Diſciple! Will it be accounted *a leſs* Crime in me to deny Him *in Deed*, by refuſing to join myſelf with his Diſciples?

What if this ſhould be the *laſt* Opportunity that God will vouchſafe me? This having been the Caſe of many before me.

Can I expect to be received, *after ſo many wilful Neglects*, when I am compelled by Death to flee to Jeſus Chriſt for Help and Comfort, when I ſhall moſt ſtand in need of it?

Let me conſider what I am invited to:—To thank my *Saviour* for my *Redemption*;—To engage Him to be my *Advocate* with God for my Pardon;—To declare my *Love* and *Charity* for all Mankind, which he has been ſo good as to redeem:——And to declare my Reſolutions of living as becomes a Chriſtian.

'Tis true, I am *unworthy* (and who is not of himſelf unworthy of God's Mercy?) and ſo am afraid of going *unprepared*: But then I will conſider, that theſe very *Fears* of offending God are *ſome Degree* of Preard

Shirveiſh.

Pheccagh, as ſhen-y-fa ta
ɛ goaill aggle dy heet: cre'n
eiſht nagh vel ſhiu goaill
ys as lhiaſſaghey nyn Mea?
ı ta Jee geamagh erriu,
h vel nearey erriu dy ghra
h jig ſhiu? Tra lhiſagh ſhiu
ndaa gys Jee, jean ſhiu
htallyn y yannoo, as gra
h vel ſhiu aarloo? Smooin-
ee dy dowin riu hene, cre
beg feeu vees lheid ny
htallyn foalſey ayns ſhilley
ɛ. Adſyn dob ny Cuir-
hyn ayns y Tuſhtal, er-yn-
dy row ad er chionnaghey
ley, ny dy bailliu nyn Gub-
dy Ghew y hrial, ny ſon
row ad Pooſt, cha row nyn
htal myr ſhen er ny ghoaill,
v'ad coontit neu-feeu
n Ghien flaunyſſagh. Er
phaart's bee'm aarloo; as
dail riſh my Oik, Ta mee
·rey ſhiu ayns Ennym Yee;
mee geamagh erriu aſs lieh
·eeſt; Ta mee coyrlaghey
ı, myr ſhynney lhieu nyn
altys hene, dy jig ſhiu dy
aill Ayrn jeh'n Chreeſ-
ht chaſherick ſhoh. As
r by-chooidſave leſh Mac
ɛ dy hebbal ſeoſe e Annym
iſh baaſe er y Chroſh ſon y
ıaltys eu; myr ſhen ſhe'n
·rym eu eh dy ghoaill y
·eeſtiaght, ayns Cooinagh-
jeh Oural e Vaaſe, myr

Smooinaghtyn Crauee.

ny Bannaghtyn ſmoo ren eh rieau y ghiootal er Deiney?—As dy ghoaill Greme er yn ynryçan Saaſe dy yannoo my Hee riſh?

Vel Arrys orrym, dy row mee er my chaſherickey gys Jee ayns Baſhtey?

Kys huittin er-creau, dy beign yeearrit dy *breigëll* my Haualtagh, as ooilley my Hreiſhteil ayns y Vaaſe echey?

Cre s'jeeree oddys ve goll-riſh na dy mennick *chyndaa my Ghreeym* riſh yn Oardaghey ſhoh, tra ta mee cuirrit huggey.

Cre-woad *Jeir* choſt eh da'n Noo *Peddyr* ſon gra, Nagh nee Oſtyl da C·eeſt v'eh! Bee eh coontit Foill *ſloo* aynym's dy obbal eh ayns *Jannoo*, lioriſh lhiggey ſhaghey dy heet ayns Sheſhaght mârooſyn ta geiyrt da'n Ynſaghey echey?

Cre dy beagh ſhoh yn Cheayrt *s'jerree* by-chooidſave leſh Jee geamagh orrym? Myr ta ſhoh er ve Cooiſh ymmodee dy eallagh roym.

Voddym's jerkal dy gow eh rhym, *lurg dou ve whilleen keayrt er n'yannoo Meeriooſe jeh my Yioin*, tra ta mee eginit lioriſh y Vaaſe dy choſney gys Yeeſey Creeſt ſon Cooney as Gerjagh, tra ſmoo vee'm ſhaſſoo ayns Feme jeh?

Lhig dou ſmooinaghtyn dy dowin cre gys ta mee cuirrit:—Dy chur Booiſe da my *Haualtagh* ſon my *Haualtys*;—Dy ghuee er dy loayrt aſs my Lieh riſh Jee ſon my Phardoon: Dy hoilſhaghey my *Ghraih* as my *Ghiaſtyllys* da ooilley Sheelnane, t'eh er ve cha mie as dy chionnagheyreeſht:—As dy hoilſhaghey my Ghialdynyn dy leeideil Bea myr ta cooie da Creeſtee.

unto

Communion.

unto God, and how ſore a Puniſhment hangeth over your Heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your Brethren, who come to feed on the Banquet of that moſt heavenly Food. Theſe Things if ye earneſtly conſider, ye will by God's Grace return to a better Mind: for the obtaining whereof, we ſhall not ceaſe to make our humble Petitions unto Almighty God our Heavenly Father.

Pious Reflections.

paration; and to refuſe when I am invited, will but increaſe my Guilt.

I will therefore go, that I may obtain Grace to be better prepared, every Time I have an Opportunity of going to this Sacrament.

Rubrick.

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation.

Obſervations.

If you ſeriouſly attend to the following *Exhortation*, you will be better able to judge how well you are prepared:—You will ſee the *Benefits* you may depend on by a worthy Preparation, and the *Evils* you expoſe yourſelf to, by going raſhly, or out of mere Cuſtom, to this holy Sacrament.

Communion.

DEARLY beloved in the Lord! ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all Perſons diligently to try and examine them-

t'eh

Shirveiſh.

hene er chur ſarey: Shen vees ſhiu meeriooſagh dy ıoo, ſmooinee-jee dy dowin hene cre'n Aggair mooar ıiu jannoo da Jee, as cre'n raghey trome ta croghey ıiſh nyn Ghing ſon y oid cheddin; tra ta ſhiu nyn yioin cur cooyl riſh ıyrd y Chiarn, as ſcarrey ı nyn Mraaraghyn, ta cheet veaghey er Cuirraghyn y ien ſmoo flaunyſſagh ſhen. Reddyn ſhoh my ſmooinys ı dy creeoil orroo, nee ſhiu iſh Grayſe Yee chyndaa gys ney ſhare: dy vod ſhiu ſhen gheddyn, cha jean mayd ırr dy yannoo nyn Accanyn ee gys Jee Ooilley-niartal, ı Ayr Flaunyſſagh.

Smooinaghtyn crauee.

S'feer eh, dy vel mee *neu-feeu* (*as* quoi jeh hene nagh vel neu-feeu jeh Myghin Yee?) as myr ſhoh ta aggle orrym goll *gyn jannoo aarloo re-laue er y hon*: Agh eiſht goym gys my Chree, dy vel yn eer *Aggle ſhoh* dy chur Jymmooſe er Jee, *ayns Ayrn* jannoo aarloo ny chour; as dy ob-bal tra ta mee cuirrit, cha jean eh agh my Pheccah y yannoo ny ſmoo.

Hem er-y-fa ſhen, dy voddym Grayſe y gheddyn dy ve ny ſhare aar-loo ny chour, dy chooilley Cheayrt ta mee er my chuirrey gys y Sacra-ment ſhoh.

Rubrick.

Ec y Traa ta'n Chreeſtiaght ny hirveiſh as ny Goaldee ıs y Voayl cooie dy ghoaill y- :rament caſherick, nee yn :ggyrt lhaih yn Choyrle b:-

Ynſaghey.

My eaiſhtys oo dy geyre riſh y *Choyrle* ta cheet ny lurg ſhoh, foddee oo briwnys ny ſhare cre cha mie as t'ou kiarit ny chour:---Hee oo ny *Bannaghtyn* oddys oo jercal roo lio-riſh ve dy feeu aarloo er y hon, as y *Kerraghey* t'ou cur oo hene ayns Gaue jeh, lioriſh goll gyn Tort, ny aſs eer Cliaghtey, gys y Sacrament caſherick ſhoh.

Shirveiſh.

'Haarjyn graihagh ayns y Chiarn, ſhiuiſh ta aignagh dy heet ı gys y Chreeſtiaght chaſherick jeh Corp as Fuill nyn Sau-agh Creeſt, ſhegin diu ſmooinaghtyn riu hene kys ta'n Noo

ſelves

ſelves, before they preſume to eat of that Bread and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament (for then we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us); ſo is the Danger great, if we receive the ſame unworthily.——For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry Kinds of Death.——

Directions and *Devotions.*

Here ſay ſecretly, May it be according to this Word to me, and to every Soul here preſent!

Suffer us not, O God, to draw theſe Judgments upon ourſelves by going preſumptuouſly to thy holy Table.

Judge therefore yourſelves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins paſt; have a lively and ſtedfaſt Faith in Chriſt our Saviour; amend your Lives, and be in perfect Charity with all Men; ſo ſhall ye be meet Partakers of thoſe holy Myſteries.——And above all Things, ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man; who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And

I am indeed a miſerable Sinner: God be merciful unto me.

I believe; Lord, increaſe my Faith.

Bleſſed be the glorious Trinity for our Redemption.

In theſe thy Sufferings, O Jeſus, I ſee the Puniſhment due to Sinners.

Paul

Shirveiſh.

Paul coyrlaghey dy chooilley Pherſoon dy imneagh dy hrial as ly eyſht ad hene, roiſh my gow ad orroo dy ee jeh'n Arran ſhen, is dy iu jeh'n Chappan ſhen. Son 'naght myr ta'n Bannaght nooar, my ta ſhin leſh Cree dy firrinagh Arryſſagh, as Credue bioal, goaill y Sacrament caſherick ſhen; (ſon eiſht ta ſhin urg ¦Agh; ſpyrrydoil gee Feill Chreeſt, as giu yn Uill echey; eiſht ta ſhin baghey ayns Creeſt, as Creeſt ayninyn; ta ſhin unnane mariſh Creeſt, as Creeſt marinyn:) myr ſhen ta'n Dangeyr mooar, my ta ſhin goaill y Chreeſtiaght cheddin dy neufeeu: ſon eiſht ta ſhin oolee jeh Corp as Fuill Chreeſt nyn Saualtagh; ta ſhin gee as giu yn Kerraghey ain hene, fegooiſh Taſtey 'choyrt da Corp y Chiarn; ta ſhin braſnaghey Corree Yee nyn 'oi, as greinnaghey eh dy Cherraghey ſhin leſh caghlaaghyn dy Ghoghanyn, as ymmodee Aghtyn Baaiſh. Jeanjee ſhiu hene y Vriwnys er-y-fa ſhen, Vraaraghyn, nagh bee hiu er nyn mrlwnys lioriſh y Chiarn; gow-jee Arrys firrinagh ſon nyn Beccaghyn t'er i'gholl ſhaghey; lhig da Credue bioal as ſhickyr 've eu ayns Creeſt nyn Saualtagh; Lhiaſee-jee nyn Mea, as bee-jee ayns Graih firrinagh riſh dy chooilley Ghooinney; myr ſhen vees ſhiu feeu dy ghoaill Ayrn jeh ıy Folliaghtyn caſherick ſhen.—As erſkyn dy chooilley Nhee, hegin diu Booiſe imlee as creeıil y choyrt da Jee yn Ayr, y Mac, as y Spyrryd Noo, ſon Cionnaghey-reeſht y Theihll ioriſh Baaſe as Surranſe nyn Saualtagh Creeſt, chammah Jee is Dooinney; ren eh hene y njillaghey dy jarroo gys y Baaſe er y Chroſh, er ny ſon ainyn

Ynſaghey as Padjeryn.

Ayns ſhoh abbyr rhyt hene, Myr ſhen dy row dooys, as da dy chooilley Annym ayns ſhoh kionfeniſh, cordail riſh ny Goan ſhoh!

Ny ſur uſs ſhinyn, O Yee, dy hayrn ny Briwnyſſyn ſhoh orrin hene, lioriſh goll dy daaney gys dty Voayrd caſherick.

Ta mee dy jarroo Peccagh treih: Dy jean Jee Myghin orrym!

Ta mee credjal, Hiarn, biſhee my Chredjue.

Bannit dy row yn Trinaid ghloyroil ſon y Taualtys ain.

Ayns ſhoh dty Hurranſe, O Yeeſey, ta mee fakin y Kerraghey ta cair da Peccee.

to

Communion.

to the end that we ſhould always remember the exceeding great Love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Benefits, which by his precious Blood-ſhedding he hath obtained to us: He hath inſtituted and ordained holy Myſteries as Pledges of his Love, and for a continual Remembrance of his Death to our great and endleſs Comfort.

Directions and *Devotions.*

Bleſſed be thy holy Name, for this Inſtance of thy Love and Concern for Sinners, leſt they ſhould forget themſelves and Thee.

May I never forget this invaluable Bleſſing!——May I never neglect this way of preſerving the Remembrance of it!

To him therefore, with the Father and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting ourſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and righteouſneſs all the Days of our Life. *Amen.*

Communion.

Rubrick.

Then ſhall the Prieſt ſay to them that come to receive the holy Communion.

Communion.

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make

Directions and *Devotions.*

I do ſincerely repent, and I am ſorry for my Sins.

I forgive, as I hope to be forgiven.

This I purpoſe, by the Grace of God, to do.

Peccee

Shirveiſh.

Peccee hreih, va nyn lhie ayns Dorraghys as Scadoo yn Vaaiſh, dy voddagh eh ſhin y ſannoo nyn Gloan dy Yee, as hin y hroggal ſeoſe gys y Vealy bragh farraghtyn. As dy voddagh ſhin dy kinjagh cooinaghtyn er Graih feer vooar nyn Mainſhter, as nyn ynrycan Sauiltagh Yeeſey Creeſt, myr ſhoh geddyn Baaſe er nyn ſon, as er ny Bannaghtyn erſkyn-earroo t'eh lioriſh deayrtey e Uill ſnoo boaſle er choſney dooinyn; t'eh er phointeil as er n'oardaghey Folliaghtyn caſherick, myr Cowraghyn jeh e Ghraih, as ſon Cooinaghtyn kinjagh jeh e Vaaſe, gys y Gerjagh mooar ainyn nagh bee dy bragh ec kione.

Ynſaghey as Padjeryn.

Bannit dy row dty Ennym caſherick, ſon y Cowrey ſhoh jeh dty Ghraih as dty Aigney-mie da Peccee, er-aggle dy jarroodagh ad ad-hene as uſs.

Nagh row Nouyn dooys dy bragh jarrood yn Bannaght erſkyn-earroo ſhoh!---Nagh row Nouyn dou dy bragh beg y hoiaghey jeh'n Aght ſhoh dy reayll ſeoſe Cooinaghtyn jeh!

Daſyn er-y-fa ſhen, mariſh yn Ayr, as y Spyrryd Noo, lhig dooinyn (myr ta ſhin dy mooar kianlt) Booiſe kinjagh y choyrt; ginjillaghey ſhin hene dy ſlane gys e Aigney caſherick, as imneagh dy hirveiſh eh ayns Craueeaght firrinagh as Cairys ooilley Laghyn nyn Mea. *Amen.*

Shirveiſh.

Rubrick.

Eiſht nee'n Saggyrt gra rooſyn ta cheet dy ghoaill y Chreeſtiaght chaſherick.

Shirveiſh.

SHiuiſh ta dy firrinagh as dy creeoil goaill Arrys ſon nyn Beccaghyn, as ta ayns Graih as Giaſtyllys riſh nyn Naboonyn, as kiarail dy leeideil Beanoa, geiyrt er Annaghyn Yee, as gimmeeaght maghey ſhoh ayns e Raaidyn caſherick; Tayrnjee er-gerrey leſh Credjue, as gow-jee yn Sacrament catherick ſhoh gys y Gerjagh eu; as gow-jee riſh nyn Beccaghyn dy your

Ynſaghey as Padjeryn.

Ta mee dy creeoil goaill Arrys, as ta mee trimſhagh ſon my Pheccaghyn.

Ta mee leih, myr ta mee treiſhteil Leih y gheddyn.

Shoh ta mee kiarit, lioriſh Grayſe Yee, dy yannoo.

Communion.

your humble Confeſſion to Almighty God, meekly kneeling upon your Knees.

Rubrick.

Then ſhall this general Confeſſion be made, in the Name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,

Directions and *Devotions.*

May it be to mine, and to the Comfort of every Soul here preſent.

Obſervations.

This moſt excellent *Form of Confeſſion* may be made uſe of in private, by every one who is preparing himſelf for this Sacrament.

Communion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men! We acknowledge and bewail our manifold Sins and Wickedneſs, which we from time to time moſt grievouſly have committed, by Thought, Word and Deed, againſt thy Divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe Thee in Newneſs of Life, to the Honour and Glory of thy Name, thro' Jeſus Chriſt our Lord. *Amen.*

Rubrick.

Then ſhall the Prieſt (or the Biſhop preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.

injil

Shirveiſh.

gys Jee Ooilley-niartal, nlee tuittym ſheeſe er nyn oonyn.

Ynſaghey as Padjeryn.

Dy row ſhoh gys my Gherjagh'e, as gys Gerjagh dy chooilley Annym ayns ſhoh kionfeniſh.

Rubrick.

iſht bee yn Ghoaill-riſh cadſhoh dy Pheccaghyn er ny oo ayns yn Ennym ocſyn y ta aignagh dy ghoaill y eſtiaght chaſherick, lioriſh eh ny Saggyrtyn, chammah Eſhyn as ooilley yn Pobble dy imittym ſheeſe er nyn Ghlioonyn, as gra,

Yuſaghey.

Foddee yn reih *Padjer ſhoh ſon Goaill-riſh Peccaghyn*, ve goit ec y Thie, lioriſh dy chooiſley unnane ta geddyn eh hene aarloo cour y Sacrament ſhoh.

Shirveiſh.

EE Ooilley-niartal, Ayr nyn Jiarn Yeeſey Creeſt, Fercroo dy chooilley Nhee, Briw dy chooilley Ghooinney; hin goaill-riſh, as dobberan ſon nyn ymmodee-filley Pecyn as Olkys, ta ſhin veih traa gy traa dy feer trome er riſh, lioriſh Smooinaght, Raa, as Jannoo, noi dty Ardhley's Flaunyſſagh, Braſnaghey dy feer cairagh dty Chorus dty Ymmooſe nyn 'oi. Ta ſhin dy firrinagh goaill Aras ta ſhin dy creeoil trimſhagh ſon oc ſhoh nyn Ghroghioo; Ta'n Chooinaghtyn oc ſeaghnagh dooin; Ta'n Eroc ny ſmoo na oddys mayd y ymmyrkey. Jean Myghin i, jean Myghin orrin, Ayr ſmoo vyghinagh; er Graih Vac nyn Jiarn Yeeſey Creeſt, leih dooin ooilley ny t'er ioll ſhaghey; As giall dy vod mayd dy bragh ny yei ſhoh y hirveiſh as y wooiys ayns Bea Noa. Gys Ooaſhley as yr dty Ennym, trooid Yeeſey Creeſt nyn Jiarn. *Amen.*

Rubrick.

iſht nee yn Saggyrt (er-nonney yn Aſpick my t'eh kionfeniſh) oo ſeoſe, as chyndaa eh hene gys y Pobble focklee eh magh yn ſley-Peccaghyn ſhoh.

Almighty

Communion.

ALmighty God, our Heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins, to all them that with hearty Repentance, and true Faith, turn unto him; have Mercy upon you; pardon and deliver you from all your Sins; confirm and ſtrengthen you in all Goodneſs, and bring you to everlaſting Life, thro' Jeſus Chriſt our Lord. *Amen.*

Devotions.

May this Pardon, O God, reſt upon my Soul, and ſeal the Forgiveneſs of all my Sins.

Then ſhall the Prieſt ſay:

Hear * what comfortable Words our Saviour Chriſt ſaith unto all that truly turn to him:

Communion.

COME unto me, all that travel and are heavy laden, and I will refreſh you. *Mat.* xi. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting Life. St. *John* iii. 16.

Devotions.

Make me, O Jeſus, truly ſenſible of *my ſad Condition*, that I may more gladly go to Thee for Help.

I believe; Lord, increaſe my Faith, that I may ever *love* and *obey* Thee, who hadſt ſuch Love and Concern for me to ſave me from periſhing.

* Theſe moſt comfortable Words ſhould always be read with great Deliberation, that the People may have Time to reflect upon them; —and to apply them every one to the Comfort of his own Soul, and to prevent all unreaſonable Fears and Doubts of God's gracious Pardon and Acceptance.

Shirveiſh.

EE Ooilley-niartal nyn Ayr Flaunyſſagh, ta jeh e Vyghin vooar er ghialdyn Leih Peccaghyn daueſyn ooilley ta leſh rrys creeoil as Credjue firrinagh chyndaa huggey; Dy jean ı Myghin erriu, dy jean eh ſhiu y phardooney as y livrey veih ɔilley nyn Beccaghyn, dy an eh ſhiu y hickyraghey as niartaghey ayns dy chooilley ieys, as dy der eh leſh ſhiu ys y Vea dy bragh farragh-yn, trooid Yeeſey Creeſt nyn iarn. *Amen.*

Padjeryn.

Dy jean y Pardoon ſhoh, O Yee, tannaghtyn er my Annym's, as Leih ooilley my Pheccaghyn y yannoo ſhickyr hym.

Eiſt nee'n Saggyrt gra,

Slaſht-jee * cre ny Goan gerjoilagh ta nyn Saualtagh Creeſt dy ghra rooſyn ooilley ta dy firrinagh chyndaa huggey.

Shirveiſh.

TAR-jee hym's, ooilley ſhiuiſh ta deinagh as trome laadit, as neem's ſhiu y ooraghey. N. *Mian* xi. 28.

Lheid y Ghraih ſhen hug Jee da'n Theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynſyn cherraghtyn, agh y Vea ta dy bragh farraghtyn y choſney. N. *Ean* iii. 16.

Padjeryn.

Cur uſs dooys, O Yeeſey, Ennaghtyn firrinagh jeh *ny Stayd breih*, dy voddym ny s'arryltee goll ſon Cooney hood's.

Ta mee credjal; Hiarn, biſhee my Chredjue, dy voddym dy bragh *Graih* y chur Dhyt, as ve *biallagh* Dhyt, ayd va lheid y Ghraih as yn Aigney-mie dooys dy hauail mee veih cherraghtyn.

* Lhiſagh ny Goan ſmoo gerjoilagh ſhoh ve kinjagh er ny lhaih leſh lane Jeeanid, dy vod Traa ve ec y Pobble dy ſmooinaghtyn orroo ayns nyn Gree; —as dy hyndaa ad dagh unnane gys Gerjagh e Annym hene, as dy lhiettal dy chooilley Aggle as ſmnea neu-reſoonagh mychione Pardoon ghrayſoil as Foayr Yee.

Hear

Communion.	*Devotions.*
Hear alſo what St. *Paul* ſaith :	
This is a true Saying, and worthy of all Men to be received, that Chriſt Jeſus came into the World to ſave Sinners. 1 *Tim.* i. 15.	I receive this Truth, O Lord, with a thankful Heart.—O let not *that Compaſſion* be loſt upon me, which moved Thee to come into the World *to ſave Sinners.*
Hear alſo what St. *John* ſaith :	
If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins. 1 *John* ii. 1.	I have ſinned, O *bleſſed Advocate;* and do therefore put my Cauſe into thy Hands; that by thy *Blood* and *Merits*, and powerful *Interceſſion*, thy mayeſt procure my Pardon.

Communion.

After which the Prieſt ſhall proceed, ſaying,

Lift up your Hearts.

Anſw. *We will them up unto the Lord.*

Prieſt. Let us give Thanks unto our Lord God.

Anſw. *It is meet and right ſo to do.*

Then ſhall the Prieſt turn to the Lord's Table and ſay,

IT is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto Thee, O Lord, Holy Father, Almighty, Everlaſting God.

Claſht-jee

Shirveiſh.

Claſht-jee myrgeddin riſh ny ta'n Noo *Paul* dy ghra:

Shoh Raa firrinagh, as feeu Ard-ſoiagh ve jeant jeh lioriſh dy chooilley Ghooinney, Dy daink Creeſt Yeeſey gys y Theihll dy hauail Peccee. 1 *Tim.* i. 15.

Claſht-jee myrgeddin riſh ny ta'n Noo *Ean* gra:

My ta Dooinney erbee jannoo Peccah, ta Fer ain ta loayrt er nyn ſon riſh yn Ayr, Yeeſey Creeſt yn fer-cairagh: as ſhe eſhyn yn Lhiaſſaghey ſon nyn Beccaghyn. 1 *Ean* ii. 1.

Padjeryn.

Ta mee, O Hiarn, goaill hym pene yn Raa firrinagh ſhoh, leſh Cree booiſal.—O ny lhig da'n *Chymmey ſhen* ve caillit orrym's, ren uſs y veiygbey dy heet ſtiagh 'ſy Theihll dy *hauail Peccee.*

Ta mee er n'yannoo Peccah, O *Charrey bannee*; as ſhen-y-fa ta mee cur my Chooiſh ayns dty Laueyn; lioriſh dty *Uill* as dty *Hoilchinys*, as dty *Phleadeil pooaral er my hon*, dy vod oo Leih my Pheccaghyn y choſney dou.

Shirveiſh.

Ny lurg ſhoh hed y Saggyrt er e Hoſhiaght, gra,

Trog-jee ſeoſe nyn Greeaghyn,

Anſ. *Ta ſhin troggal ad ſeoſe gys y Chiarn.*

Saggyrt. Lhig dooin Booiſe y choyrt da nyn Jiarn Jee.

Anſ. *Te cooie as cair ſhen y yannoo.*

Eiſht nee'n Saggyrt chyndaa gys Boayrd y Chiarn, as gra,

TE feer chooie, cair, as nyn Gurrym kianlt, dy lhiſagh ſhin ec dy chooilley Hraa, as ayns dy chooilley Ynnyd, Booiſe y choyrt Dhyt's, O Hiarn, Ayr Chaſherick, Ooilley-niartal, Yee dy bragh Farraghtyn!

Here

Communion.

Here ſhall follow the proper Preface, according to the Time, if there be any ſpecially appointed: or elſe immediately ſhall follow,

Communion.

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing Thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord moſt High. *Amen.*

Directions and *Devotions.*

If this *Form of praiſing* the moſt high God were oftener in Chriſtians Mouths than it is, it would moſt certainly render them more worthy both to join in this Service here, and in Heaven, with the Angels of God, hereafter.

Proper Prefaces.

Upon Chriſtmas Day, *and ſeven Days after.*

BECAUSE thou didſt give Jeſus Chriſt thine only Son to be born as at this Time for us, who by the Operation of the Holy Ghoſt, was made very Man of the Subſtance of the Virgin MARY his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

Theſe ſhort Prayers following may be made uſe of in your private Devotions, *either in Church or at home.*

FOrm in me, O God, by the Power of the ſame Spirit, all the Graces and Virtues, which thy *Holy Son* came to teach us, when *he cloathed himſelf with our Fleſh;* in order to reſtore us to thy Favour, and to fit us for Heaven.

Upon Eaſter Day, *and ſeven Days after.*

BUT chiefly are we bound to praiſe Thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord:

Devotions.

MAY that all-powerful Spirit, which *raiſed up* Jeſus our Lord from the Dead, *Raiſe me from the Death of Sin unto the Life of Righteouſneſs;* that living in thy

Ayns

Shirveiſh.

Ayns ſhoh vees er ny lhaih yn Phadjer chooie, cordail riſh yn Imbagh, my ta lheid er-lheh pointit er y hon: er-nonney chellee-ragh vees er ny lhaih,

Shirveiſh.

SHen-y-fa mariſh Ainleyn, as Ard-ainleyn, as mariſh ooilley Sheſhaght Flaunys, ta ſhin cur moylley as ard-voylley da dty Ennym glovroil; dy bragh moylley oo, as gra, Caſherick, Caſherick, Caſherick, Hiarn Yee jeh'n Cheſhaght Flaunyſſagh, ta Niau as Thalloo lane jeh dty Ghloyr. Gloyr dy row hoods, O Hiarn ſinoo Ard. *Amen.*

Ynſaghey as *Padjeryn.*

Dy beagh yn *Aght ſhoh dy voylley* yn Jee ſmoo ſyrjey, ny s'menkey ayns 3 Yi Creeſteenyn, ſon ſhickyrys yinnagh eh ad y yannoo ny s'cooie chammah dy ghoaill Ayrn 'ſy Chirveiſh hoh 'ſy Theihll ſhoh chammah as ayns Niau, mariſh Ainleyn Yee, ny lurg ſhoh.

Ny Padjeryn Imbee.

Son Laa Nollick, *as ſhiaght Laa ny lurg.*

Foddee ny Padjeryn giarey ſhoh, ve cliaghtit er-lheh, edyr ec y Cheeiil, ny ec y Thie.

ER-yn-oyr dy dug oo Yeeſey Creeſt dty Vac ynrycan dy ve er ny ruggey corrym riſh yn Imbagh ſhoh er ny ſon ain; va lioriſh Pooar y Spyrryd Noo er ny yannoo ny eer Dooinney jeh ſtoo yn Voidyn Moirrey e Voir; as ſhen ſegooiſh Spot dy Pheccah, dy yannoo ſhinyn glen veih dy chooilley Pheccah. Shen-y-fa mariſh Ainleyn, *&c.*

JEAN uſs cummey aynym's, O Yee, lioriſh Pooar y Spyrryd cheddin, ooilley ny Grayſeyn, as ny Obbraghyn mie, haink dty *Vac Caſherick* dy ynſaghey dooin, tra *choamree eh eh ne leſh yn Dooghys ain*; dy chofney looin reeſht yn Foayr ayd's, as ſhin y yannoo aarloo ſon Niau.

Son Laa Caiſht, *as ſhiaght Laa ny lurg.*

Padjeryn.

AGH erſkyn-ooilley ta ſhin kianlt dy chur moylley Dhyt ſon Irree-ſeoſe-reeſht

DY jean y Spyrryd ooilley-pooaral *hrog ſeoſe* Yeeſey nyn jiarn veih ny Merriu, *Miſh y hroggal veih Baaſe Peccah gys Bea dy Chairys*: as

Communion.

for he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death, and by his riſing to Life again, hath reſtored to us everlaſting Life. Therefore with Angels, *&c.*

Devotions.

Favour, I may die in Peace, and reſt in Hope of a bleſſed Reſurrection.

Upon Aſcenſion Day, *and ſeven Days after.*

THRO' thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their Sight aſcended up into Heaven, to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels, *&c.*

Devotions.

St. John xii. 26. *Where I am, there alſo ſhall my Servant be.*

GIVE me, O God, ſuch a lively *Faith* in this Promiſe, as may influence my *Will*, my *Heart*, and *Life*;——That devoting myſelf intirely to thy *Service*, and following the holy *Example* of thy Son, I may, through his Merits and Mediation, be made eternally happy.

Upon Whitſunday, *and ſix Days after.*

THRO' Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe, the Holy Ghoſt came down, as at this Time, from Heaven, with a ſudden great Sound, as it had been a mighty Wind, in the Likeneſs of fiery Tongues, lighting upon the Apoſtles, to

Devotions.

I Adore thy Goodneſs and Mercy, O God, for the invaluable Bleſſing of the Goſpel, eſtabliſhed in theſe Nations by the Power of the Holy Ghoſt!—May the ſame *good Spirit*, *ſanctify*, *govern*, and *preſerve* this Church!—Keep all her Members from the Spirit of Error and Deluſion!—Guard her Faith againſt the reſtleſs Attempts of *Satan* and his Agents: and lead us all in the Way of Life eternal,

gloyroil

Shirveiſh.

gloyroil dty Vac Yeeſey Creeſt nyn Jiarn: ſon eſhyn yn Eayncaiſht firrinagh, va er ny hebbal er nyn ſon, as ta er n'ghoaill erſooyl Peccah yn Theihll; ta lioriſh e Vaaſe er ſtroie Baaſe, as lioriſh e irree ſeoſe gys Bioys reeſht er choſney dooinyn yn Vea dy bragh farraghtyn. Shen-y-fa mariſh Ainleyn, *&c.*

Padjeryn.

beaghey ayns y Foayr ayd's, dy voddym Baaſe y gheddyn ayns Shee, as Fea 'ghoaill ayns Treiſhteil jeh Irree - ſeoſe - reeſht bannee yeih ny Merriu.

Son Jeardeain Fraſtal, *as ſhiaght Laa ny lurg.*

TRooid dty Vac ſmoo deyrgraihagh Yeeſey Creeſt nyn Jiarn; ren lurg e Irreeſeoſe-reeſht ſmoo gloyroil ehhene y hoilſhaghey dy foſhlit da ooilley e Oſtyllyn, as hie ſeoſe ayns y Chilley oc gys Niau, dy yannoo aarloo Ynnyd er nyn ſon; raad t'eſhyn, dy vod ſhinyn myrgeddin goll ſeoſe ayns ſhen, as reill mariſh ayns Gloyr. Shen-y-fa mariſh Ainleyn, *&c.*

Padjeryn.

Noo Ean xii. 26. *Raad ta miſh, ſhen y Raad myrgeddin vees my Harvaant.*

CUR dou, O Yee, lheid y *Credjue* bioal ayns y Ghialdyn ſhoh, as oddys reill my *Aigney*,, my *Chree*, as my *Vea*;--Kiangley mee hene dy ſlane gys dty *Hirveiſh*, as geiyrt er *Sampleyr* caſherick dty Vac, dy voddym, trooid e Hoilchinys as e Loayrt er my Lieh, ve jeant maynrey ſon dy bragh.

Son Jea-doonee Kingeeſh, *as ſhey Laa ny lurg.*

TRooid Yeeſey Creeſt nyn Jiarn; cordail riſh y Gialdyn ſmoo firrinagh echeyſyn haink y Spyrryd Noo neoſe corrym riſh yn Imbagh ſhoh doaltattym veih Niau leſh Feiyr mooar, myr dy beagh eh Geay lajer, ayns caſlys Chengaghyn dy Aile, cheet neoſe er ny Oſtyllyn, dy ynſaghey ad, as dy

Padjeryn.

TA mee cur Ooaſhley da dty Vieys as dty Vyghin, O Yee, ſon y Bannaght erſkyn-inſh jeh'n Tuſhtal, t'er ny hoiaghey ſeoſe ayns ny Aſhoonyn ſhoh lioriſh Pooar y Spyrryd Noo! Dy jean y *Spyrryd mie* cheddin, *caſherickey*, *reill*, as *coadey* yn Aggliſh! Freill ooilley ny Oltyn eck veih'n Spyrryd dy Haghrynys as dy Volteyrys! Coadee yn Credjue eck noi Kialgyn anveagh *Noid ny-Hanmey* as e Harvaantyn; as

teach

Communion.

teach them, and to *lead* them to all Truth, giving them both the *Gift* of divers Languages, and alſo *Boldneſs* with fervent Zeal, conſtantly to preach the Goſpel unto all Nations, whereby we have been brought out of *Darkneſs* and *Error*, into the clear *Light*, and true *Knowledge* of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

Devotions.

through Jeſus Chriſt our Lord! *Amen.*

Upon the Feaſt of Trinity *only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one Subſtance. For that which we believe of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any Difference or Inequality. Therefore with Angels, *&c.*

Devotions.

O Eternal God, who haſt manifeſted thyſelf to us Chriſtians, by thy mighty Love to loſt Mankind;—Accept of my devouteſt Thanks, O Father, for ſending thy Son to redeem us.——For thy Compaſſion, O Jeſus, in laying down thy Life for us;—— And for thy Graces, O Holy Ghoſt, to make us fit Objects of thy Divine Mercy.

After each of which Prefaces, ſhall immediately be ſung or ſaid, as above.

THerefore with Angels and Archangels, and with all the Company, *&c.*

Rubrick.

Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following:

Directions.

When the Prieſt acknowledges, in the following humble Form, his own and the Communicants *Unworthineſs*, and God's unmerited *Kindneſs*, in admitting them to his Table; make this Act of Humility *your own*, by attending to it moſt devoutly.

leeideil

Shirveiſh.

deil ad gys dy chooilley ir-
:y; coyrt daue chammah *Gioot* dy Ghlaraghyn, as rgeddin *Dunnallys* leſh Graih jeean dy kinjagh dy phreacheil Suſhtal da dy chooilley Aſhoon; lioriſh ta ſhin er ve er nyn rt lhien aſs *Dorraghys* as *Shaghrynys* gys *Soilſhey* ſollys as *gal* firrinagh jeeds, as jeh dty Vac Yeeſey Creeſt. Shen-y-ıariſh Ainleyn, *&c.*

Padjeryn.

leeid ſhin ooilley ayns Raad y Vea dy bragh farraghtyn, trooid Yeeſey Creeſt nyn Jiarn! *Amen.*

Feailley'n Trinaid *ny lomarcan.*

JSS un Jee, un Chiarn; cha nee un ynrycan ſoon, agh three Perſoonyn s un Vree. Son ſhen ny ta ı dy chredjal mychione)yr yn Ayr, lheid cheddin ta ı dy chredjal jeh'n Mac, as pyrryd Noo, fegooiſh neu-rrymid erbee. Shen-y-fa riſh Ainleyn. *&c.*

Padjeryn.

O Yee dy bragh beayn, ta er hoilſhagney oo hene dooinyn Creeſteenyn, lioriſh dty Ghraih niartal gys Sheelnaue va caillit;—Jean ſoiaghey 'yannoo jeh my Vooiſe ſmoo crauee, O Ayr, ſon coyrt dty Vac dy yannoo Lhiaſſ ghey er nyn ſon.—Son dty Hymmey, O Yeeſey, ayns coyrt ſheeſe dty Vioys er nyn ſon:—As ſon dty Ghrayſeyn, O Spyrryd Noo, dy yannoo ſhin cooie ſon dty Vyghin Flaunyſſagh.

g dagh Padjer jeu ſhoh vees chelleeragh er ny ghra, myr roïe oardit.

Hen-y-fa mariſh Ainleyn, as Ard-ainleyn, as mariſh ooilley Sheſhaght, *&c.*

Rubrick.

Eiſht nee yn Saggyrt glioney Boayrd y Chiarn, gra, ayns Ennym ocſyn ooilley ta dy aill y Chreeſtiaght, yn Phadſhoh:

Ynſaghey.

Tra ta'n Saggyrt, ayns ny Goan imlee ſhoh, goaill riſh y *Neu feeuid* echey hene, as y *Neu feeuid* oclyn ta ſon goaill y Chreeſtiaght, as *Kenjallys* gyn toilliu Yee, ayns goaill ad gys e Voayrd; gow uſs yn Phadjer imlee ſhoh *hood hene*. lioriſh geaiſhtagh riſh dy feer chrauee.

WE

Communion.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy; grant us, therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls waſhed through his moſt precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

Rubrick.

When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may, with the more readineſs and Decency, break the Bread before the People, and take the Cup into his Hands, he ſhall ſay the Prayer of Conſecration, as followeth:

Directions.

Here there will be a decent Pauſe, *when you will have Time privately to offer this ſhort Prayer for yourſelf, and for all preſent:*

THE good Lord pardon me, and every one here preſent, who hath prepared his Heart to ſeek the Lord, tho' he be not cleanſed *according to the Purification of the Sanctuary,* 2 Chron. xxx. 18, 19.

Communion.

ALmighty God, our Heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption, who made there (by his one Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did inſtitute, and in his Holy Goſpel command us to continue a perpetual Memory of that his precious Death, until his Coming again; Hear us, O merciful Father, we moſt humbly beſeech Thee, and grant that we, receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy In-

CHA

Shirveiſh.

IA vel ſhin goaill orrin dy heet gys ſhoh dty Voayrd, O Hiarn vyghinagh, treiſhteil ayns yn Ynrickys ain hene, ıyns ymmodee dty Vyghinyn mooarey. Cha vel ſhin feeu ſh ſhen as dy haglym ſeoſe yn Vrooilliagh fo dty Voayrd. uſs y Chiarn cheddin; yn Cliaghtey ayd's eh dy bragh dy ıaghey Myghin; Giall dooin er-y fa ſhen, Hiarn ghrayſoil, ſhen dy ee Feill dty Vac deyr Yeeſey Creeſt, as dy iu yn echey, dy vod ny Kirp peccoil ainyn ve er nyn yannoo lioriſh y Corp echeyſyn, as ny Anmeenyn ain er nyn nſee d yn Uill ſmoo ooaſle echey, as dy vod mayd dy bragh ıey aynſyn, as eſhyn ayninyn. *Amen.*

Rubrick.

ra ta'n Saggyrt, ſhaſſoo roiſh ıyrd, myr ſhen er chiartagh- ı Arran as y Feeyn, dy vod ny s'aaſhagh as ny s'feeu- briſhey yn Arran kiongoyrt y Pobble, as goaill y Cappan e Laueyn, nee eh lhaih yn djer ſhoh dy chaſherickey yn an as y Feeyn:

Yn ſaghey.

Niſh vees Caa *jeſh dhyt dy hebbal ſeoſe er-lheh yn Phadjer ghiare ſhoh er dty hon hene, as adſyn ooilley ta kionſeniſh:*

DY jean y Chiarn mie leih dooys, as da dagh unnane t'ayns ſhoh kionſeniſh, ta er chiartaghey e Chree dy hirrey yn Chiarn, ga nagh vel eh cheet ſeoſe gys *ſlane Towſe Caſherickys y Chiamble.* 2 Recort. xxx. 18, 19.

Shirveiſh.

'EE Ooilley-niartal, ayn Ayr Flaunyſſagh, ren jeh dty Vyghin veigh cur dty ynrycan Vac Yeeſey Creeſt dy hurſe Baaſe er y Chroſh ſon y Kionniaght-reeſht ain; ren ayns n (lioriſh yn un Oural jeh hene un cheayrt er ny hebbal y Ou- Chebbal, as Lhiaſſaghey ſane, firrinagh, as fondagh ſon caghyn y Theihll ooilley, as doardee eh, as ayns e Huſhtal herick hug eh ſarey dooinyn dy reayll Cooinaghtyn kinjagh ſhen e Vaaſe deyr derrey'n Cheet echey reeſht: Claſht rooin, Ayr vyghinagh, ta ſhin dy feer imlee guee ort; as giall dy l ſhinyn, lioriſh goaill ad ſhoh dty Chretooryn dy Arran as Feeyn, cordail riſh Oardagh caſherick dty Vac nyn Saual- h Yeeſey Creeſt, ayns Cooinaghtyn jeh e Vaaſe as e Hur-

ſtitution

ſtitution, in Remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood: who in the ſame Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat: This is my Body which is given for you; do this in Remembrance of me. Likewiſe after Supper he took the Cup; and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this; for this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of Sins; Do this, as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

Directions and *Devotions.*

Say ſecretly,—Send down thy Spirit and Bleſſing upon this Means of Grace and Salvation, which thou thyſelf, O Jeſus, haſt ordained.

Rubrick.

Then ſhall the Miniſter firſt receive the Communion in both Kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons, in like manner, (if any be preſent) and after that to the People alſo in Order, into their Hands, All meekly kneeling.

Directions.

While the Miniſter and others are receiving the Communion, you may employ the Time you have to ſpare in reading ſome of the *Scriptures* following, and the *Meditations* upon them.

Remember that no Poſture can be too humble when we are to receive a Pardon, and a Pardon which muſt deliver us from Death eternal.

DEVOTIONS.

St. Luke xv. 2. *The Phariſees murmured, ſaying, This Man receiveth Sinners, and eateth with them.*

D

Shirveiſh.

tanſe, ve goaill Ayrn jeh e Chorp as e Uill ſnoo bannit: Ayns yn Oie cheddin v'eh er ny vrah, ghow eh Arran, as tra v'eh erreiſh Booiſe y choyrt, vriſh eh, as hug eh eh da ny Oſtyllyn echey, gra, Gow-jee, ee-jee, ſhoh my Chorp t'er ny choyrt er nyn ſon eu; jean-jee ſhoh ayns Cooinaghtyn jeem's. Myrgeddin lurg Shibber ghow eh yn Cappan; as tra v'eh er choyrt Booiſe, hug eh daue eh, gra, Lu-jee ooilley jeh ſhoh; ſon ſhoh my Uill's jeh'n Chonaant Noa, t'er ny gheayrtey er ny ſon euiſh, as er ſon ymmodee, ſon Leih Peccaghyn: Jean-jee ſhoh, cha mennick as iu-ys ſhiu eh, ayns Cooinaghtyn jeem's. *Amen.*

Yn ſaghey as Padjeryn.

Abbyr rhyt hene,---Cur neoſe dty Spyrryd as dty Vannaght er ny Saaſeyn ſhoh dy Ghrayſe as dy Haualtys, t'ou hene, O Yeeſey, er n'oardrail.

Rubrick.

Eiſht nee'n Saggyrt eh-hene goaill hoſhiaght y Chreeſtiaght ayns Arran as Feeyn, as goll eiſht er e Hoſhiaght dy hirveiſh yn Chooid cheddin er ny Aſpickyn, Saggyrtyn, as Shirveiſhee (my vees veg jeu kionſeniſh) as ny lurg ſhen er y Pobble myrgeddin ayns nyn Goorſe, Ooilley dy imlee er nyn Ghlioonyn, *cur eh ayns ny Laueyn oc.*

Yn ſaghey.

Choud as ta'n Saggyrt as feallagh elley goaill y Chreeſtiaght, foddee uſe baarail y Traa t'ayd dy haghney, ayns lhaih Paart jeh ny Ayrnyn ſhoh jeh *Goo Yee,* ta ſoit ſheele ny lurg ſhoh, as ny *Smoinaghtyn craue* t'orroo.

Cooinee nagh vel Aght erbee oddys ve ro-imlee, tra ta ſhin dy gheddyn Pardoon. as ſhen neeiht Pardoon thegin ſhin y livrey veih Baaſe dy bragh beayn.

PADJERYN.

Noo Luke xv. 2. *Ren ny Phariſeeyn tallagh, gra, Ta'n Dooinmey ſhoh ſoiaghey jeh Peccee, as gee mâroo.*

T I thank

Devotions.

I Thank thee, *O Jeſus*, for this Inſtance of thy Charity for Sinners; I do indeed confeſs, that I am one of that wretched Number; and do beſeech thee to receive me, tho' a very unworthy *Gueſt*, that I may eat at thy Table, and be Partaker of thy Favour.

Matth. xx. 32, 33. *Jeſus ſaid, What will ye that I ſhould do unto you? The blind Men ſaid, Lord, that our Eyes may be opened.*

O Lord, thou knoweſt the *Deſires* of my Heart; for it is thy Grace that has wrought them in me, and beſides thee there is none elſe that can help me:——I pray thee, therefore, that thou wouldſt have Compaſſion *on me;* as thou hadſt *on theſe blind Men:*——That the *Eyes* of my Mind may be opened:——That I may recover the *Light* which Sin hath deprived me of:——That I may ſee the *great Goodneſs* of God, in ſending thee to redeem us:——That I may ſee the due *Reward* of Sin in thy *Sufferings* and *Death.*——And that I may follow thy *holy Example* all the Days of my Life.

St. Mark ii. 17. *I came not to call the Righteous, but Sinners to Repentance.*

O Lord, who haſt called me to Repentance *by thy Word*, and *by this Ordinance*, call me alſo by thy *Grace;* but call me ſo powerfully, that I may not turn a *deaf Ear*, and that I may not reſiſt thy Call: I am forced indeed to bring my Sins along with me; but it is to *crucify* them with thee, and with a full Purpoſe, through thy Grace, never to return to thoſe Sins I have repented of.

St. John vi. 58. *He that eateth of this Bread ſhall live for ever.*

TA

Padjeryn.

TA mee cur Booiſe dhyt, O *Yeeſey*, ſon y Cowrey ſhoh jeh dty Ghraih meigh da Peccee; ta mee dy jarroo goaillriſh, dy vel mee unnane jeh'n Earroo hreih ſhen; as ta mee guee ort, dy yannoo ſoiaghey jee'm, ga ta mee *Goaldagh* feer neu-feeu, dy voddym gee ec dty Voayrd, as Ayrn y ghoaill jeh dty Chenjallys.

Noo Mian xx. 32, 33. *Dooyrt Yeeſey, Cre bailliu mee dy yannoo er ny ſon eu? Dooyrt ny Deiney doal, Hiarn, dy vod ny Sooillyn ain ve er nyn voſley.*

O Hiarn, ta Fys ayd er *Yeearreeyn* my Chree's; ſon ſhe dty Ghrayſe t'er n'obbraghey ad aynym, as cheu-mooie jeed's cha vel unnane erbee elley oddys cooney lhiam:---Ta mee guee ort, er-y-fa ſhen, oo dy yannoo Chymmey *orrym's*, myr ren oo *er ny Deiney doal ſhoh*:---Dy vod *Sooillyn* my Aigney ve er nyn voſley:---Dy voddym reeſht geddyn y *Soilſhey* ta Peccah er n'ghoaill voym:---Dy voddym ſakin *Mieys vooar* Yee, ayns uſs y choyrt dy livrey ſhin veih Bondiaght nyn Beccaghyn:—Dy voddym *Leagh* cooie Peccah y akin ayns dty *Hurranſe* as dty *Vaaſe*.---As dy voddym geiyrt da dty *Hampleyr caſherick* ooilley Laghyn my Vea.

Noo Mark ii. 17. *Cha daink miſh dy eamagh er y Vooinjer chairal, agh er Peccee gys Arrys.*

O Hiarn, t'er n'eamagh orrym's gys Arrys *lioriſh dty Ghoo*, as *lioriſh yn Oardaghey ſhoh*, eie orrym myrgeddin lioriſh dty *Ghrayſe*; agh cur dou lheid yn Eam pooaral ſhen, nagh der-ym *Cleayſh vouyr* huggey, as ſhaſſoo magh noi dty Eam: Ta mee dy jarroo eginit dy chur lhiam my Pheccaghyn marym; agh ſhe dy *chroſſey* ad mayrt's te, as leſh ſlane Chiarail, trooid Grayſe Yee, gyn dy bragh dy hyn laa reeſht gys ny Peccaghyn ſhen ta mee er n'ghoaill Arrys jeu.

Noo Ean vi. 58. *Bee eſhyn ta gee jeh'n Arran ſhoh bio ſon dy bragh.*.

O Jeſus

Devotions.

O Jeſus, who haſt made the Life of our Souls to depend upon this Bread, grant that I may never render myſelf unworthy to receive ſo great a Bleſſing, or deprive myſelf of it by my own Negligence.——Make it *a Principle* of immortal Life to me, by *uniting* me to *thee*, and to thy *Body*, that I may be made Partaker of a Divine Nature.

Exod. xii. 23. *When he ſeeth the Blood (of the Paſchal Lamb) on the Door, he will not ſuffer the Deſtroyer to come in to ſmite you.*

O Jeſus, the true *Paſchal Lamb*, who by thy precious Blood haſt paid the *Debt* due to the divine Juſtice, and haſt delivered us from the *Power* of the Deſtroyer! ——Let me never want this *Token* of my Redemption, this ſaving *Mark* of thy Almighty Protection, againſt the Power of the Devil, who is continually ſeeking whom he may devour.

1 Cor. xi. 28. *Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

THAT I am invited to thy Table, is not becauſe *I am worthy*, but becauſe thou, O God, art infinitely *good* and *kind*. Pity my *Infirmities*, which *are known* to Thee, and accept of my *imperfect Obedience* to this Command.—I acknowledge my *Unworthineſs*;——I place all my Hopes in thy *Mercy* and *Promiſes* in Jeſus Chriſt; I ſincerely purpoſe to lead a Chriſtian Life,—and to uſe all Diligence *to make my Calling and Election ſure*: With theſe Purpoſes I go to thine Altar, truſting in thy Goodneſs for the Pardon of my *Defects*, and for an Increaſe of all thoſe Graces that are neceſſary to make me more worthy to eat of that Bread, and drink of that Cup.

O Yeeſey,

Padjeryn.

O Yeeſey, t'er choyrt er Bioys ny Hanmeenyn ain dy lhie er yn Arran ſhoh, giall nagh jean-yms dy bragh mee hene y yannoo neu feeu dy choſney Bannaght cha ooaſle, ny mee-hene y ghiarey jeh lioriſh my Veerioose hene.—Jean eh dy ve *Bun* y Vea veayn dou, lioriſh mee-hene y *ſniemmey* hoods, as gys dty *Chorp*, dy voddym ve jeant Ayrnagh jeh'n Dooghys Flaunyſſagh.

Exod. xii 23. *Tra hee eh Fuill (yn Eayn Caiſht) er y Dorrys, cha jean eh ſurranſe y Stroider dy heet ſtiagh dy woalley ſhiu.*

O Yeeſey, yn *Eayn Caiſht* firrinagh, ta lioriſh dty Uill gheyr er n'eeck yn *Feeaghyn* va cair da dty Chairys Flaunyſſagh, as ta er livrey ſhinyn veih *Pooar* y Stroider! Ny lhig dooin dy bragh ve laccal yn *Cowrey* ſhoh jeh my Chionniaght-reeſht veih Peccah, yn *Eearlys* ſhickyr ſhoh jeh dty Choadey ooilleyniartal, noi Pooar y Drogh-ſpyrryd, ta ſheer ſhirrey quoi oddys eh y ſtroie.

1 Cor. xi. 28. *Lhig da Dooinney eh hene y cyſht, as myr ſhen lhig da gee jeh'n Arran ſhen, as giu jeh'n Chappan ſhen.*

DY vel mee er my chuirrey gys dty Voayrd's, cha vel eh ſon *dy vel mee feeu*, agh ſon dy vel uſs, O Yee, erſkyn-inſh *mie* as *dooie*. Jean Chymmey er my *Annooinidyn*, orroo *ta Fys ayd*, as jean Soiaghey y yannoo jeh'n *Viallys veal* aym gys y Sarey ſhoh.----Ta mee goaill-riſh my *Neu-feeuid* hene;---Ta mee coyrt ooilley my Hreiſhteil ayns dty *Vyghin* as dty *Ghialdynyn* trooid Yeeſey Creeſt; ta mee dy ſhickyr kiarail Bea Chreeſtee y leeideil,---as ve cha kiaralagh as oddym, *dy yannoo yn Stayd, huggey va mee er my eam as er my reih, ſhickyr:* Leſh ny Gialdynyn ſhoh ta mee goll gys dty Altar's, treiſhteil ayns dty Vieys ſon Leih jeh my *Oiſſyn*, as ſon Biſhaghey jeh dy chooilley Ghrayſe ta ymmyrchagh dy yannoo mee ny s'feeu dy ee jeh'n Arran ſhen, as dy iu jeh'n Chappan ſhen.

Rubrick

Communion.

Rubrick.

When the Miniſter delivereth the Bread to any one, he ſhall ſay,

THE Body of our Lord Jeſus Chriſt, which was given for Thee, preſerve thy Body and Soul unto everlaſting Life.———Take and eat this in Remembrance that Chriſt died for Thee, and feed on him in thy Heart by Faith and Thankſgiving.

Devotions.

Amen.—May it be unto me according to thy Word, a Seal of my Pardon, and a Pledge of my Salvation!

Rubrick.

And the Miniſter that delivereth the Cup to any one, ſhall ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for Thee, preſerve thy Body and Soul unto everlaſting Life.———Drink this in Remembrance that Chriſt's Blood was ſhed for Thee, and be thankful.

Devotions.

Amen.—May the Blood of Chriſt cleanſe me from all Sin, and may the Remembrance of his Death be ever ſeaſonably preſent with me!

Bleſſing, and Honour, and Glory, and Thankſgiving, and Power, be unto God, and unto the Lamb, for ever and ever. *Amen.*

Rubrick.

Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition:

Directions.

Now return to your Seat, that you may not hinder others from coming to the Altar.—At the End of this Service you will find proper *Meditations* wherewith to entertain yourſelf, until all have received the Communion.

Tra

Shirveiſh.

Rubrick.

ta'n Saggyrt livrey yn Arran da Perſoon erbee, nee eh gra,

IORP nyn Jiarn Yeeſey Creeſt hie er coyrt er dty hon's, dy vreill eh dty Chorp as dty Annym gys y Vea dy ɣh farraghtyn.---Gow as ee ı ayns Cooinaghtyn dy hur eſt Baaſe er dty hon, as ı beaghey-er ayns dty ee leſh Credjue as Toyrtiſe.

Padjeryn.

Amen.—Dy row eh dooys cordail riſh dty Ghoo, ny Seal jeh my Phardoon, as ny Ghioal jeh my Haualtys!

Rubrick.

Is y Saggyrt ta livrey yn Cappan da Perſoon erbee, nee gra,

UILL nyn Jiarn Yeeſey Creeſt hie er deayrtey er dty hon's, dy vreill eh dty Chorp as dty Annym gys y Vea bragh farraghtyn.——Iu ı ayns Cooinaghtyn dy Fuill Chreeſt er ny gheayrer dty hon, as bee booiſal.

Padjeryn.

Amen.—Dy jean Fuill Chreeſt miſh y ghlenney veih dy chooilley Pheccah, as dy row Cooinaghtyn jeh e Vaaſe dy bragh 'ſy Traa cooie dy kinjagh mârym!

annaght, as Ooaſhley, as Gloyr, as Toyrt-booiſe, as Pooar, dy row gys as gys yn Eayn, ſon dy bragh as dy bragh. *Amen.*

Rubrick.

Eiſht nee yn Saggyrt gra Pady Chiarn, yn Pobble fockley riſh dy chooilley Accan:

Y nſaghey.

Niſh chyndaa gys dty Seat, nagh bee oo 'ſy raad dy lhiettal feallagh elley veih cheet gys yn Altar.—Ec jerrey yn Chirveiih ſhoh nee oo feddyn *Smoinaghtyn crauee* cooie dy vaarail dty Hraa orroo, derrey vees dy chooilley unnane erreiſh goaill y Chreeſtiaght.

OUR

Communion.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Directions.

Now being made *one with Chriſt, and Chriſt with us*, we have free Liberty to apply to *God* as our Heavenly *Father*, and to hop for all the Bleſſing which a *tender Father* knows to be neceſſary for us.

After ſhall be ſaid as followeth.

O Lord, and heavenly Father, we thy humble Servants intirely deſire thy fatherly Goodneſs, mercifully to accept this our Sacrifice of Praiſes and Thankſgiving; moſt humbly beſeeching Thee to grant, that by the Merits and Death of thy Son Jeſus Chriſt, and thro' Faith in his Blood, we and all thy whole Church may obtain Remiſſion of our Sins, and all other Benefits of his Paſſion. And here we offer and preſent unto Thee, O Lord, ourſelves, our Souls and Bodies, to be a reaſonable, holy, and lively Sacrifice unto Thee; humbly beſeeching Thee, that all we, who are Partakers of this holy Communion, may be fulfilled with thy Grace, and heavenly Benediction. And altho' we be unworthy, through our manifold Sins, to offer unto Thee any Sacrifice; yet we beſeech Thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jeſus Chriſt our Lord; by whom, and with whom, in the Unity of the Holy Ghoſt, all Honour and Glory be unto Thee, O Father Almighty, World without End. *Amen.*

Obſervations and *Directions.*

Now join with the Church, and dedicate your whole Self your *Spirit, Soul* and *Body*, unto God and to his Service. with the greateſt *Sincerity* and *Devotion.*

Or

Shirveiſh.

YR ain, t'ayns Niau; Caſherick dy row dt'Ennym, jig dty Reeriaght. Dt'aigy dy row jeant er y Thalloo, r te ayns Niau. Cur dooin n Arran jiu as gagh laa. As dooin nyn Loghtyn, myr ta ſhin leih daueſyn ta jannoo ghtyn nyn 'oï. As'ny leeid ſhin ayns Miolagh; Agh livrey n veih Olk: Son lhiats y Reeriaght, as y Phoosr, as y lloyr, ſon dy bragh as dy bragh. *Amen.*

Yn ſaghey.

Niſh dy vel ſhin jeant *unnane mariſh Creeſt, as Creeſt marinyn*, ta ſlane Reamys ain dy gholl gys *Jee* myr nyn *Ayr* Flaunyſſagh, as dy hreiſhteil ſon dy chooilley Vannaght ta Fys ec *Ayr dooie* dy ve ymmyrchagh er nyn ſoh.

Ht vees er ny ghra myr ſhoh:

Hiarn as Ayr Flaunyſſagh, ta ſhinyn dty Hatvaantyn ee dy creeoil geearree er Vieys ayroil, dy myghin dy yannoo ſoiagh jeh ſhoh Oural dy Voylley as oiſe; dy feer imlee guee ort dy ghialdyn, lioriſh Toilchinys Baaſe dty Vac Yeeſey Creeſt, as trooid Credjue ayns yn Uill ey, dy vod ſhinyn as ooilley dty ſlane Aggliſh leih nyn Beeyn y gheddyn, as dy chooilley Vondeiſh elley jeh'n Surſe echey. As ayns ſhoh ta ſhin chebbal hoods, O Hiarn, n-hene, ny Anmeenyn, as ny Kirp ain, dy ve Oural reſoon, caſherick, as bioal dhyt; dy imlee guee ort, dy vod ſhinooilley ta goaill Ayrn jeh'n Chreeſtiaght chaſherick ſhoh, r nyn yannoo magh leſh dty Ghrayſe as dty Vannaght nyſſagh. As ga dy vel ſhin neu-feeu trooid nyn ymmodee caghyn dy hebbal dhyt's Oural erbee; foaſt ta ſhin guee dy yannoo ſoiagh jeh ſhoh nyn Gurrym as nyn Shirveiſh nlt; cha nee towſe y Toilchinys ain, agh pardooney nyn ghtyn, trooid Yeeſey Creeſt nyn Jiarn; lioriſhyn, as mariſhayns Unnaneys y Spyrryd Noo, dy row dy chooilley aſhley as Gloyr hoods, O Ayr Ooilley-niartal, ſeihll gyn rey. *Amen.*

Coyrle as Yn ſaghey.

Niſh gow Padjer mariſh yn Aggliſh, as jean dty ſlane Hene y chaſherickey, dty *Spyrryd*, dty *Annym*, as dty *Challin*, gys Jee as gys e Hirveiſh, leſh y *Jeeanid* as y *Chraueaght* s'creeoil.

Communion.

Or this:

ALmighty, and everlaſting God, we moſt heartily thank Thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby, of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech Thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with Thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

Then ſhall be ſaid or ſung.

GLory be to God on high, and in Earth Peace, Good-will towards Men. We praiſe Thee, we bleſs Thee, we worſhip Thee, we glorify Thee, we give Thanks to Thee, for thy great Glory, O Lord God, Heavenly King, God the Father Almighty.

Obſervations.

After the Example of our *bleſſed Lord*, who when he had ordained and inſtituted this Sacrament, ſung an Hymn; ſo do we praiſe God the Father, Son and Holy Ghoſt, for our Redemption, in this moſt excellent Hymn.

O Lord, the only begotten Son, Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the Sins of the World, have Mercy upon us. Thou that takeſt away the Sins of the World, have mercy upon us. Thou that takeſt away the Sins of the World, receive

Ooilley-

Shirveiſh.

Ny ſhoh,

OOilley-niartal as Yee dy bragh bio, ta ſhin dy feer chreeoil cur Booiſe dhyt, ſon dy gooidſave lhiat dy veaghey ſhinyn, ta dy cooie er n'ghoaill ny Folliaghtyn caſherick ſhoh, leſh y Beaghey ſpyrrydoil ſhen jeh Corp as Fuill ſmoo ooaſle dty Vac nyn Saualtagh Yeeſey Creeſt; as lioriſh ſhen dy vel oo cur ſhickyrys dooin jeh dty Oayr as dty Vieys hooin; as dy vel ſhin Oltyn firrinagh goit ſtiagh ayns Corp follit dty Vac, ta'n Gheſhaght vannit jeuſyn ooilley ta Credjal; as dy vel ſhin myrgeddin Eiraghyn trooid Treiſhteil jeh dty Reeriaght dy bragh farraghtyn, lioriſh Toilchinys Baaſe as Surranſe ſmoo ooaſle dty Vac deyr. As dy feer imlee ta ſhin guee ort, O Ayr Flaunyſſagh, myr ſhen dy niartaghey ſhin leſh dty Ghrayſe, dy vod mayd tannaghtyn ayns y Cheſhaght chaſherick ſhen, as ooilley lheid ny Obbraghyn mie ſhen y yannoo as t'ou uſs er hoiaghey roin dy immeeaght ayndoo, trooid Yeeſey Creeſt nyn jiarn; huggeyſyn, mayrt's as y Spyrryd Noo, dy row dy chooilley Ooaſhley as Gloyr, Seihll gyn Jerrey. *Amen.*

Eiſht vees er ny ghra, ny er ny ghoaill,

Yn ſaghey.

GLoyr dy row gys Jee er yn yrjid, as er y thalloo Shee, Aigney-mje gys Deiney. Ta ſhin dy dty Voylley, ta ſhin dy dty Vannaghey, ta ſhin cur Ooaſhley dhyt, ta ſhin dy dty Ghloyraghey, ta ſhin cur Booiſe dhyt ſon dty Ghloyr vooar, O Hiarn Yee, Ree Flaunyſſagh, Jee yn Ayr Ooilley-niartal.

Lurg Sampleyr nyn *Jiarn bannit*, quoi, tra v'eh er harey as er n'oardrail y Sacrament ſhoh, ren Arrane ſpyrrydoil y ghoaill; myr ſhen ta ſhinyn cur Moylley da Jee yn Ayr, y Mac, as y Spyrryd Noo, ſon nyn Livrey-ys veih Kerraghey Peccah, ayns yn Arrane ſpyrrydoil ſmoo ooaſle ſhoh.

O Hiarn, yn ynrycan Vac er-ny-gheddyn Yeeſey Creeſt; O Hiarn Yee, Eayn Yee, Mac yn Ayrey, ta goaill erſooyl Peccaghyn y Theihll, jean Myghin orrin. Uſs ta goaill erſooyl Peccaghyn y Theihll, jean Myghin orrin: Uſs ta goaill erſooyl

our

our Prayer. Thou that ſitteſt at the Right Hand of God the Father, have Mercy upon us,

For thou only art holy, Thou only art the Lord; Thou only, O Chriſt, with the Holy Ghoſt, art moſt High in the Glory of God the Father. *Amen.*

Communion.

Rubrick.

Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:

Directions.

Receive *this Bleſſing* as coming from God himſelf, with all imaginable Devotion.—The Reaſon and Manner of receiving this Bleſſing, ſee below. *

THE Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation;

* The ſolemn Bleſſing with which the Prieſt diſmiſſeth the People after the daily Sacrifice, by God's eſpecial Order, (*Numb.* vi. 24.) was this: —*The LORD bleſs thee, and keep thee; the LORD make his Face to ſhine upon thee and be gracious unto thee ——The LORD lift up the Light of his Countenance upon thee and give thee Peace.*

And with what Devotion they received this Bleſſing, we are told *Eccluſ.* l. 21.——*The Prieſt lifted up his Hands over the Congregation, to give the Bleſſing of the LORD with his Lips; and they bowed themſelves down, that they might receive a Bleſſing from the Moſt High.*

And leſt any one ſhould think too lightly of this Bleſſing, becauſe pronounced by a poor Mortal like himſelf, it is added, (*Numb.* vi. 27.) *I the Lord will bleſs him*;—Shewing, that the Effect of the Bleſſing does not depend upon Man, but upon the Ordinance of God, from the Mouth of his own Miniſter, whom *GOD hath choſen to bleſs in the Name of the LORD*, Deut. xxi. 5.

Pec-

Shirveiſh.

Peccaghyn y Theihll, gow nyn Badjer. Uſs ta dty hoie er Laue Yeſh Yee yn Ayr, jean Myghin orrin.

Son uſs dty lomarcan ta caſherick, Uſs dty lomarcan y Chiarn, Uſs dty lomarcan, O Chreeſt, mariſh y Spyrryd Noo, ſmoo Ard ta ayns Gloyr Yee yn Ayr. *Amen.*

Shirveiſh.

Rubrick.

Eiſht nee yn Saggyrt (er-nonney yn Aſpick, my t'eh kionfeniſh) lhiggey daue goll roue leſh y Bannaght ſhoh.

Yn ſaghey.

Gow yn *Bannaght ſhoh* myr cheet veih Jee hene, leih y Chraueeaght s'jeeaney.—Yn Oyr as yn Aght dy ghoaill y Bannaght ſhoh, hee oo Kione heeſe y Duillag. *

SHEE Yee ta erſkyn dy chooilley Huſhtey, dy vreill eh ny Creeaghyn as ny Aignaghyn euiſh ayns Fyſſyree as Graih Yee, as jeh e Vac Yeeſey Creeſt nyn Jiarn: as Bannaght Yee Ooilley niartal, yn Ayr, y Mac, as y Spyrryd Noo, dy row ny maſt' eu, as dy hannaghtyn meriu er ſon dy bragh. *Amen.*

PADJERYN.

NIartee lhien dy myghinagh, O Hiarn, ayndoo ſhoh nyn Aghinyn as nyn Badjeryn, as jean aarloo Raad dty Harvaantyn dy heet gys y Taualtys dy bragh farraghtyn; maſtey

* Yn Bannaght arrymagh hug y Saggyrt da'n Pobble ec goll roue lurg yn Oural gagh Laa, lioriſh Oardaghey Yee hene, (*Earroo* vi. 24.) va ſhoh:—*Dy jean y CHIARN dty vannaghey as dty reayll; dy jean y CHIARN er e Eddin dy boilſhean ort, as dy bee eh grayſoil dhyt.—Dy drog y CHIARN ſeoſe Soilſhey e Eddin ort, as dy der eh dhyt Shee.*

As leſh cre'n Chraueeaght ghow ad y Bannaght ſhoh, t'er ny inſh dooin *Eccluſ.* l. 21.—*Hrog y Saggyrt ſeoſe e Laueyn barriſh y Cheſhaght, dy chur Bannaght y CHIARN leſh e Veillyn; as chroym ad ſheeſe ad hene, dy gheddyn yn Bannaght veih'n Er ſmoo ſyrjey.*

As er-aggle dy jinnagh Perſoon erbee ſmooinaghtyn ro eddrym jeh'n Bannaght ſhoh, ſon dy vel eh focklit magh lioriſh Dooinney boght baaſoil gollriſh hene, te ny ſodjey er ny ghra, (*Earroo* vi. 27.) *Miſh y Chiarn nee eh y vannaghey:*—Soilſhaghey, nagh vel Bree yn Vannaght lhie er Dooinney, agh er Oardagh-y Yee, veih Beeal e Hirveiſhagh hene, eh ta *JEE er reih dy vannaghey ayns Ennym y CHIARN,* Deut. xxi. 5.

that

Prayers and Supplications unto Thee; and grant that thoſe Things which we have faithfully aſked according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

Rubrick.

And note, that every Pariſhioner ſhall communicate at the leaſt three Times in the Year, of which Eaſter *to be one*, &c.

Obſervations, &c.

THREE TIMES A YEAR.—God forbid that any good Chriſtian ſhould make this an Excuſe for receiving no oftener, if he has an opportunity! And *Woe be to that Paſtor*, who will not give the well-diſpoſed Part of his Flock more frequent Opportunities of teſtifying their Love to Jeſus Chriſt:—Of increaſing their Graces, and ſecuring their Pardon and Salvation!

Shirveiſh.

ljeryn as nyn Aghinyn hood: as giall dy vod ny Reddyn
ı, ta ſhin lioriſh Credjue er yeearree cordail riſh dty Aig-
, ve dy breeoil er ny gheddyn, gys eddrymaghey nyn Ym-
rch, as gys ſoiaghey magh dty Ghloyr, trooid Yeeſey
eſt nyn ſiarn. *Amen.*

Rubrick.

As lhig Taſtey ve göit, dy gin da dy chooilley unnane Skeerey yn Chreeſtiaght y aill three Keayrtyn 'ſy Vleïn Chooid ſloo, yn Chaiſht *dy unnane jeu*, &c.

Ynſaghey, &c.

THREE KEAYRTYN 'SY VLEIN. --- Ny lhig eh Jee dy jinnagh Creeſtee mie erbee Leſhtal y yannoo jeh ſhoh ſon gyn goaill ny s'menkey yn Chreeſtiaght, my ta Caa echey! As *Smerg da'n Bochilley-anmey ſhen*, nagh der da'n Vooinjer chrauee ayns e Hioltane Caa ny s'menkey dy hoilhey nyn Ghraih da Yeeſey Creeſt:—Dy viſhaghey ny Grayſeyn oc, as dy ioo ſhickyr jeh nyn Bardoon as nyn Saualtys!

PRIVATE DEVOTIONS. AFTER THE SACRAMENT, EITHER In the *Church*, or at *Home*.

AFTER you have received, and are returned to your Seat, you may (as you have Time) continue your Devotions.

And remember, that *now is the proper Seaſon* to beg of God the *Graces* and *Bleſſings* you moſt deſire; whether *for Yourſelf*,——*for your Friends*,——or *for your Enemies*, who ſhould always have a Place in your Prayers.

And be not under any Concern for ſuitable Words to make known the Deſires of your Heart.——*God is our Father*, and will underſtand his *Childrens* Meaning, however imperfectly expreſſed.——You know how the humble

PADJERYN ER-LHEH LURG Y CHREESTIAGHT, EDYR Ayns y *Cheeill*, ny ec y *Thie*.

LURG dhyt v'er ghoaill y Chreeſtiaght, as er hyndaa gys dty Seat, foddee oo, (myr ta Traa ayd) goll er dty hoſhiaght leſh dty Phadjeryn.

As cooinee, dy nee *niſh y Traa cair* dy ghuee gys Jee ſon ny *Grayſeyn* as ny *Bannaghtyn* ſmoo t'ou dy yeearree; edyr *Dhyt hene*,----*da dty Chaarjyn*, ny *da dty Noidyn*, ad lhiſagh dy kinjagh v'er nyn enmys ayns dty Phadjeryn.

As ny bee ayns veg yn Imnea ſon Goan cooie dy hoilſhaghey Yeearreeyn dty Chree. *She Jee nyn Ayr*, as toiggee eh Smooinaghtyn e *Chlienney*, ga nagh vel eh cheet lhieu dy floaoil dy ockley magh ad.--Ta fys ayd kys va'n Publican imlee er ny

ble Publican was heard, tho' he ſaid no more than-----*God be merciful unto me a Sinner.*

The following Scriptures, and the Meditations upon them, may help your Devotions, either now, or at any other Time, to obtain the Graces you ſtand in need of; ----To preſerve in your Heart a Spirit of Piety;------Or to keep in your Mind the Vows that are upon you.

A ſhort Form of Thankſgiving †.

1 Theſſ. v. 18. *In every thing give Thanks; for this is the Will of God.*

O Lord and Father, I am not worthy of the leaſt of all the Mercies which thou haſt ſhewed thy Servant; neither can I render due Thanks

† If Chriſtians would but accuſtom themſelves to tender to God the Glory of his Mercies;——To take Notice of, and to give him Thanks for, the many *Favours*, *Deliverances*, *Viſitations*, or *Chaſtiſements* they every Day meet with, they would moſt ſurely engage the Divine Goodneſs and Providence to multiply thoſe Bleſſings upon them, which they put a Stop to by their Ingratitude.

chlaſhtyn, ga nagh dooyrt eh arragh agh---*Dy row Jee myghinagh dooys ta my Ghooinney peccoil.*

Nee ny Scriptyryn ta mee niſh cur royd, as yn Ynſaghey cheet voue, cooney leſh dty Phadjeryn, edyr niſh ny Traa erbee elley, dy choſney ny Grayſeyn ta Feme ayd orroo; ---Dy reayll ayns dty Chree Spyrryd dy Chraueeaght;----- Er-nonney dy chummal ayns dty Aigney ny Breearraghyn t'ou foue.

Aght ghiare dy Hoyrt-Booiſe *.

1 Theſſ. v. 18. *Ayns dy chooilley Nhee cur-jee Booiſe; ſon ſhe ſhoh Aigney Yee.*

O Hiarn as Ayr, cha vel mee feeu jeh'n Chooid ſloo jeh ooilley ny Myghinyn t'ou er hoilſhaghey er dty Harvaant; chamoo oddym Booiſe

* Dy jinnagh Creeſteenyn agh ad hene y chliaghtey dy choyrt da Jee Gloyr e Vyghinyn;---Dy ghoaill Taſtey jeh, as dy chur Booiſe da ſon, ny ymmodee *Foayryn*, yn *Livrey-ys*, ny *Kerraghyn*, ny'n *Smaghtaghey*, ta dagh Laa cheet nyn Raad, ynnagh ad er ſon Shickyrys coſney er Mieys as Ardchiarail Flaunyſſagh Yee dy viſhaghey orroo ny Bannaghtyn ſhen, t'ad dy lhiettal voue hene lioriſh nyn Neuvoqiſe.

and

and Praiſe for them; but, O God, accept of this my Sacrifice of Praiſe and Thankſgiving.----For this, and for all thy known and unobſerved Favours of Nature and of Grace, I bleſs thy good Providence; beſeeching Thee to pardon my Ingratitude, and that I have paſſed ſo many *Occaſions* without *obſerving* and without *acknowledging* thy great Goodneſs to thy unworthy Servant.——For when I conſider *my Dependence* upon *Thee.*——for my *Life*,----for my *Preſervation*,——for my *Redemption*,——and for the Means of *Grace* and *Salvation* which thou haſt afforded me, I cannot but be very thankful.----*As long therefore as I live, I will praiſe Thee*---- Glory be to God my *Creator*,——Glory be to JESUS my *Redeemer*,——Glory be to the HOLY GHOST my *Sanctifier*, my *Guide*, and *Comforter.*——All Love, all Praiſe and Glory be to God Moſt High. *Amen.*

St. John xvi. 23. *Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, He will give it you.*

as Moylley cooie y choyrt er nyn ſon; agh, O Yee, jean Soiaghey 'yannoo jeh ſhoh my Oural dy Voylley as dy Hoyrt-booiſe.---Er ſon ſhoh, as er ſon ooilley dty Chenjallys er-fys as gyn-yſs dy Ghooghys as dy Ghrayſe, ta mee cur Bannaght da dty Ard-chiarail vie; guee ort dy leih dou my Neu-vooiſe, as ſon dy vel mee er lhiggey ſhaghey whilleen *Kayrt* fegooiſh *Geill, y choyrt da*, as fegooiſh *Goaill-riſh*, dty Vieys vooar gys dty Harvaant neu-feeu.-----Son tra ta mee ſnooinaghtyn dy nee ort ta *my varrant*,---ſon my *Vioys*,---ſon my *Choadey*,---ſon my *Livreyys veih Peccah*,----as ſon ny Saaſeyn dy *Ghrayſe* as dy *Haualtys* t'ou er ſtowal orrym, cha voddym gyn ve feer vooiſal.--- *Shen-y-fa choud as vee'm bio, nee'm oo y voylley*---Gloyr dy row gys Jee my *Er-croo*,------- Gloyr dy row gys YEESEY my *Haualtagh*.---Gloyr dy row gys y SPYRRYD NOO ta dy my *chaſhcrickey*, dy my *leeideil*, as dy my *gherjaghey*.---Dy chooilley Ghraih, dy chooilley Voylley as Gloyr dy row gys y Jee ſmoo Syrjey. *Amen.*

Noo Ean xvi. 23. *Dy firinagh, firrinagh, ta mee gra riu, Cre-erbee hirrys ſhiu er yn Ayr ayns yn Ennym aym's, dy der eh diu eh.*

IN

[N all Humility, O Heavenly Father, I lay Claim to iis thy Son's moſt faithful 'romiſe, confirmed by his 'ath——In his Name, and or his ſake, I beſeech Thee o give to me an Heart truy ſenſible of his great Love a paying the Debt due, by ne, to thy divine Juſtice; nd grant that the Merits of iis *Death* and *Sacrifice* may iot be loſt upon me.

Give me a ſaving *Faïth* and *Knowledge*;——A ſincere *Love* for thee, and for thy holy Word;---An hearty *Deſire* to pleaſe Thee;---A *Fear* of offending Thee;----A *Zeal* for thy Glory; and a great *Regard* for every thing that belongs to thee.

Give me ſuch a *Love* for my Neighbour as thou haſt commanded: a due Regard for my Betters, and an utter Abhorrence of all manner of *Fraud*, *Injuſtice* and *Wrong*.

Give me a *tender Conſcience*, a *meek* and *quiet* Spirit, a *charitable*, an *humble*, and a *contented* Mind.

Give me *a juſt Senſe* of my own Infirmities, a *Dread* of Senſual Pleaſures, a *Power* over my Appetites, and a *Fear* of the World and its Idols.

AYNS dy chooilley Injillid, O Ayr Flaunyſſagh, ta mee cur ſtiagh ſon Cairys gys y *Ghialdyn* ſmoo firrinagh ſhoh jeh dty Vac, jeant ſhickyr dooin lioriſh e *Vreearrey*.----Ayns yn Ennym echeyſyn, as er e Ghraih, ta mee guee ort dy chur dou Cree leſh Ennaghtyn firrinagh jeh e Ghraih vooar ayns geeck y Feeaghyn, va orrym's dy eeck, da dty Chairys flaunyſſagh; as giall nagh bee Toilchinys y *Vaaſe* as yn *Oural* echey caillit orrym's.

Cur dou *Credjue* as *Tuſhtey* oddys my hauail; *Graih* firrinagh orts, as er dty Ghoo caſherick;---*Yeearree* creeoil dy dty wooiys;---*Aggle* dy chur Jymmooſe ort;---*Graih jeean* da dty Ghloyr; as *Arrym* mooar da dy chooilley Nhee ta bentyn dhyt.

Cur dou lheid y *Ghraih* da my Naboo as t'ou er harey: Arrym cooie daueſyn t'er my ſkyn, as Dwoaie firrinagh da dy chooilley Vonney dy *Voltcyrys*, dy *Vec-chairys*, as dy *Aggair*.

Cur dou *Cooinſheanſe veigh*, *Spyrryd meen* as *feagh*, Aigney *ghiaſtyllagh*, *imlee*, as *booiagh reſh my Stayd hene*.

Cur dou *Ennaghtyn firrinagh* jeh my Annoonidyn hene, *Atchim* roiſh Eunyſſyn ny Foalley, *Pooar* harrish my Yeearreeyn, as *Aigle* jeh yn Seihll, as e Yallooyn.

Leave

Leave me not to my own Choices——Keep me from *Pride*, and from *preſumptious Sins*;——From wicked *Principles*, and wicked *Company*; and from the Vices of the *Age* and *Place* I live in.

Make me ever mindful of my latter End, and of the Account I muſt one Day give of my *Life* and of the *Talents* with which Thou ſhalt entruſt me.——-And grant that I may lead an *innocent* and a *uſeful* Life, by doing Good in my Generation.

Take Poſſeſſion of my Soul, until I am *reſtored* to thy divine *Image*, from which I am ſadly fallen.

For theſe, and for all the Graces I ſtand in need of, I plead thy gracious Goodneſs, and my Saviour's *Merits* and *Promiſe* to all that aſk in his Name: And I know thou wilt not deny me, becauſe the very *Will* to *aſk* theſe Mercies is from Thee, and thy good Spirit. *Amen.*

Rom. viii. 32. *He that ſpared not his own Son, but delivered Him up for us all, how ſhall he not with him*

Ny faag mee dy reih er my hon hene---Freill mee veih *Moyrn*, as veih *Roonid Peccah*; ---Veih *Drogh - chredjue*, as *Drogh-heſhaght*; as veih Peccaghyn y *Theihll*, as yn *Ynnyd* raad ta mee cummal.

Freill mee kinjagh ayns Cooinaghtyn jeh my Laa jerrinagh, as jeh'n Choontey ſhegin dou un Laa y choyrt jeh my *Vea* as jeh ny *Talentyn* t'ou er hreiſhteil orrym.---As giall dy voddym Bea *gyn-loght* as *vondeiſhagh* y leeideil, lioriſh Mie 'yannoo ayns my Heeloghe.

Gow my Annym ayns dty chummal, derrey vee'm reeſht er ny *chaghlaa* gys y *Chaſlys* flaunyſſagh ayd's, veih ta mee dy trimſhagh er duittym.

Er nyn ſon oc ſhoh, as ſon dy chooilley Ghrayſe ta femoil dou, ta mee pleadeil gys dty Vieys ghrayſoil, as gys *Toilchinys* as *Gialdyn* my Haualtagh daueſyn ooilley ta geearree ayns yn Ennym echeyſyn: As ta Fys aym nagh jean oo miſh y obbal, ſon dy vel yn eer *Aigney dy hirrey* ny Myghinyn ſhoh cheet void's, as veih dty Spyrryd mie. *Amen.*

Rom. viii. 32. *Eſhyn nagh ren e Vac hene y haghney, agh livrey eh ſeoſe eh er nyn ſon ooilley, kys nagh der eſhyn dooin*

alſo freely give us all Things?

THIS is indeed, O God, a ſure *Pledge* of thine infinite Love for thy poor Creatures.---Upon this I depend, *when my Heart is in Heavineſs.*——This is my *Refuge*, when I remember my Sins, and thy divine Juſtice. ——O make me truly ſenſible of this thy great Love; ——And give me the Graces which that Love ſees needful for me, for Jeſus Chriſt's ſake, the Son of thy Love. *Amen.*

myrgeddin dy arryltagh mariſhyn dy chooilley Nhee?

TA ſhoh dy jarroo, O Yee, *Gioal* ſhickyr jeh dty Ghraih erſkyn Earroo da dty Chretooryn boghtey.—Er ſhoh ta mee cur my Varrant, *tra ta my Chree ayns Trimſheyr*---She ſhoh my *Chemmyrk*, tra ta mee cooinaghtyn er my Pheccaghyn, as er dty Chairys flaunyſſagh.---O cur dou Ennaghtyn firrinagh jeh ſhoh dty Ghraih's vooar;-----As cur dou ny Grayſeyn ta'n Ghraih ſhen fakin femoil dou, er Graih Yeeſey Creeſt,.Mac dty Ghraih's. *Amen.*

St. Luke xxiv. 26. *Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?*

IT was neceſſary for Thee, O *Chriſt*, to ſuffer, becauſe Thou tookeſt upon Thee to anſwer for Sinners; and to ſhew us what *Treatment* our Sins deſerve. O make *my ſufferings* in this Life, in Union with thine, acceptable to God; and enable me to *bear* them, as *Thou* didſt, with *Patience* and *Reſignation*, this being the only Way to Glory. *Amen.*

Noo Luke xxiv. 26. *Nagh beign da Creeſt y hurranſe ny Reddyn ſhoh, as goll ſtiagh ayns e Ghloyr?*

VE ymmyrchagh dhyt's, O *Chreeſt*, dy hurranſe, ſon dy ghow oo ort dy reggyrt ſon Peccee; as dy hoilſhaghey dooinyn cre'n *Dellal* ta nyn Beccaghyn dy hoilchin.----O cur er *my Hurranſe* 'ſy Vea ſhoh, mariſh *dty Hurranſe* hene, ve booiſal da Jee; as niartee mee dy *ymmyrkey my Hurranſe*, myr ren *Uſs*, leſh *Meenid* as *Biallys*, ſon dy nee ſhoh yn ynrycan Raad gys Gloyr. *Amen.*

2 Cor. v. 15. *Chriſt died for all, that they which live ſhould not henceforth live unto themſelves, but unto Him which died for them.*

FROM this Moment, O *Chriſt*, I conſecrate *that Life* to Thee, which Thou haſt *redeemed* from the Slavery of *Sin* and *Satan*, by thy moſt precious Blood. Fortify my Soul, I beſeech Thee, againſt all the *Temptations* of the *World*, the *Fleſh*, and the *Devil*, by the Remembrance of this thy Love; that I may live to Thee, and to the Glory of God. *Amen.*

2 Cor. v. 15. *Hooar Creeſt baaſe ſon ooilley, nagh beagh adſyn ta bio maghey ſhoh bio daue hene, agh daſyn hooar Baaſe er nyn ſon.*

VEIH'N eer Oor ſhoh, O *Chreeſt*, ta mee caſherickey yn *Vea ſhen* hood's, t'ou er livrey veih Bondiaght *Peccah* as *Noid-ny Hanmey*, lioriſh dty Uill ſmoo gheyr. Niartee my Annym, ta mee guee ort, noi ooilley *Miolaghyn* y *Theihll*, yn *Eill*, as y *Drogh-ſpyrryd*, lioriſh Cooinaghtyn jeh ſhoh dty Ghraih; dy voddym ve bio hood's, as gys Gloyr Yee. *Amen.*

2 Cor. vi. 16. *Ye are the Temple of the living God. As God hath ſaid I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People.*

MAKE me, O God, truly ſenſible of this great *Honour* and *Bleſſing*, of being *the Habitation of thy good Spirit*; of the Holineſs required of me, and of the great Danger *of profaning a Temple conſecrated to Thee*— Make me worthy of thy continual *Abode* and *Preſence*. Take Poſſeſſion of my Heart and Soul; and let me know

2 Cor. vi. 16. *Ta ſhiuiſh Chiamble y Jee bio. Myr ta Jee er ghra, Neem's beaghey ayndoo, as gimmeeaght maroo; as beem's y Jee ocſyn, as bee adſyn y Pobble aym's.*

CUR Ennaghtyn firrinagh dou, O Yee, jeh'n *Ooaſhley* as y *Bannaght* mooar ſhoh, dy ve *Ynnyd-vaghee dty Spyrryd vie*; jeh'n Chaſherickys t'er ny yeearree orrym, as jeh'n Gaue mooar dy *vee-ooaſhlaghey Chiamble t'er ny chaſherickey Hood's*.---Jean miſh feeu jeh dty *Hannaghtyn* kinjagh as dty *Eaniſh* marym. Gow my Chree as my Annym ayns dty Chum-

that

that thou dwelleſt in me, by the Fruits of thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with Patience the Race that is ſet before us, looking unto Jeſus,* &c.

GRANT, O *God*, that I may bear all the *Troubles* of this Life with a *meek* and *patient* Spirit, without *repining* at what thou ſhalt appoint, for the Puniſhment of Sin, and for the Salvation of the Sinner. I will look unto Thee, O *Jeſus*, when thou waſt in the Place of Sinners, with what Patience thou didſt bear the *Scorn*, the *Indignities*, the *unrighteous Judgment*, the miſerable Death of the Croſs: And this, by thy Grace, ſhall be my Pattern. *Amen.*

St. Luke xxiii. 41. *We receive the due Reward of our Deeds: but this Man hath done nothing amiſs.*

I Confeſs, O *God*, with this *Malefactor*, That whatever I ſuffer in this Life, I ſuffer moſt juſtly for my Sins: And therefore, with the ſubmiſſion of a *penitent Criminal*, under the righteous *Sentence*

mal hene; as cur Toiggal dou dy vel oo baghey aynym, lioriſh Meſſyn dty Spyrryd. *Amen.*

Heb. xii. 1, 2. *Lhig dooin dy jeean roie yn Race ta ſoit kiongoyrt rooin, jeeaghyn gyſ Yeeſey,* &c.

GIALL, O *Yee*, dy vod dym gymmyrkey ooilley *Seaghyn* y Vea ſhoh leſh Spyrryd *meen* as *ſurranſagh*, fegooiſh *Plaiynt* er ny t'ou uſs goardrail ſon Kerraghey Peccah, as ſon Saualtys y Pheccagh. Jeeagh-ym Hood's, O *Yeeſey*, tra v'ou ayns Ynnyd Peccee, leſh cre'n Meenid ren oo gymmyrkey yn *Faghid*, yn *Vee-ooaſhley*, yn *Vriwnyſ neuchairal*, Baaſe treih ny Croſhey: As ſhoh, lioriſh dty Ghrayſe, vees my Hampleyr. *Amen.*

Noo Luke xxiii. 41. *Ta ſhin yn geddyn Toilchinys cooie yn Jannoo ain: agh cha vel y Dooinney ſhoh er n'yannoo Aggair erbee.*

TA mee goaill-riſh, O *Yee*, mariſh y *Kimmagh* ihoh, Cre-erbee ta mee dy hurranſe ayns y Vea ſhoh, dy vel mee dy feer chairagh ſurranſe eh ſon my Pheccaghyn: As ſhen-y-fa leſh Biallys *Kimmagh ar*

of Death, I offer my Life a *Sacrifice of Obedience* to thy divine Juſtice, in Union with that of my Saviour's, at what Time, and in what Manner to Thee ſhall ſeem meet; truſting in the Merits of my Redeemer at the Hour of Death, and in the Day of Judgment. *Amen.*

ryſſagh ſo Briwnys chairal y Vaaiſh, ta mee chebbal my Vioys ny *Oural dy Viallys* gys dty Chairys flaunyſſagh, mariſh Oural my Haualtagh, ec cre-erbee yn Traa, as er cre-erbee yn Aght s'cooidſave lhiat, treiſhteil ayns Toilchinys my Er-kionnee ec Oor y Vaaiſh, as ayns Laa ny Briwnys. *Amen.*

St. Luke xv. 6. *I have found my Sheep which was loſt.*

Noo Luke xv. 6. *Ta mee er gheddyn my Cheyrrey chailjey.*

O *Good Shepherd*, I thank Thee for that tender Care and Concern for thy loſt Sheep.——I had indeed been for ever loſt, had not thy Love ſought and found me, *when I was aſtray*: For thy Goodneſs ſake keep me for the Time to come from wandering from Thee, and from thy Fold. *Amen.*

O *Vochilley vie*, ta mee cur Booiſe dhyt ſon dty Chiarail veigh as dty Imnea ſon dty Chirree chailjey.--Veign dy jarroo, er ve dy bragh caillit, mannagh beagh dty Ghraih er vriaght er my hon, as er my gheddyn magh, *tra va mee er-ſhaghryn*: Er Graih dty Vieys freill mee ſon y Traa ta ryheet veih goll er-ſhaghryn void's as veih dty Woaillee. *Amen.*

St. John v. 14. *Behold, thou art made whole: Sin no more, leſt a worſe Thing come unto Thee.*

Noo Ean v. 14. *Cur-my-ner, t'ou er dty lheihys: ny jean Peccah ny ſmoo, er-aggle dy jig Red ſmeſſey ort.*

LORD, *the Frailty of Man without Thee cannot but fall*: In all Temptations, therefore, I beſeech Thee to ſuccour me, that *no Sin, no*

HIARN, *cha vod Annooinid Dooinney dty egociſh's agh tuittym*: Ayns dy chooilley Violaghey er-y-fa ſhen, ta mee guee ort dy chur Kemmyrk

evil

evil Spirit, may ever get the Dominion over me. *Amen.*

dou, nagh vod *Peccah erbee*, nagh vod *Drogh-ſpyrryd erbee*, dy bragh yn Varriaght y gheddyn orrym. *Amen.*

St. Mat. xxvi. 41. *Watch and pray, that ye enter not into Temptation.*

Noo Mian xxvi. 41. *Bee-jee er nyn Dwoaie, as gow-jee Paajer, nagh duitt ſhiu ayns Miolaghey.*

MAKE me, O *Lord*, ever mindful of my *Infirmities* and *Backſlidings*, that I may be more watchful, and more earneſt for Grace for the Time to come; that the *Adverſary of my Soul* may never find me off my Guard, or from under thy Protection.

FReill miſh, O *Hiarn*, dy bragh ayns Cooinaghtyn-jeh my *Annooinidyn*, as my *Skirraghtyn*, dy voddym ve ny s'taſtee as ny s'jeean ſon Grayſe ſon y Traa ta ry-heet; nagh jean *Noid ny Hanmey* dy bragh my gheddyn jeh my Arrey, ny veih ve fo dty Choadey.

St. Luke xi. 13. *Your Heavenly Father will give the Holy Spirit to them that aſk him.*

Noo Luke xi. 13. *Ver nyn Ayr Flaunyſſagh y Spyrryd Noa daueſyn ta jannoo Aghin huggey er y hon.*

O *Heavenly Father, let it be unto thy Servant according to this Word*; Abandon me not I beſeech Thee, to the Oppoſition that I ſhall at any Time make to thy Holy Spirit, that I may never render myſelf unworthy of ſo great a Bleſſing.

O *Ayr flaunyſſagh dy jig eh leſh dty Harvaant cordail riſh y Ghoo ſhoh*; Ny treig mee, ta mee guee ort, ec Traa erbee dy haſſoo magh noi dty Spyrryd Caſherick, nagh jeanym dy bragh mee-hene y yannoo neu-feeu jeh Bannaght cha ooaſle.

St. John viii. 51. *If a Man keep my Saying, He ſhall never ſee Death.*

Noo Ean viii. 51. *My ta Dooinney freayll my Raa's, cha vaik eh yn Baaſe dy bragh beayn.*

O *Jeſus*,

O *JESUS*, who haſt made known to us another Death, beſides that which ſeparates our Souls from our Bodies, let thy Grace and Mercy deliver me from the bitter Pains of eternal Death. *Amen.*

O *YEESEY*, oo t'er chur Toiggal dooinyn jeh Baaſe elley, mariſh y Vaaſe ſhen ta ſcarrey nyn Anmeenyn veih nyn Gallinyn, lhig da dty Ghrayſe as dty Vyghin miſh y livrey veih Pianyn ſharroo yn Vaaſe dy bragh farraghtyn. *Amen.*

St. Mat. xi. 29. *Learn of me; for I am meek and lowly in Heart: and ye ſhall find Reſt unto your Souls.*

Noo Mian xi. 29. *Ynſee-jee voym's; ſon ta mee meeh as imlee ayns Cree: as yiow ſhiu Fea da nyn Anmeenyn.*

O *Heavenly Maſter and Pattern*, how am I aſtoniſhed, when I conſider thy *Humility*, thy *Poverty*, thy *Meekneſs*, thy *Reſignation* in the midſt of Injuries, Oppreſſion, and Wrongs! It muſt be thy Almighty Grace which muſt enable me to *follow* thy Example, and ſubmit to this Way of Peace, to which our Nature is ſo averſe: For this Grace I now pray, thro' thy Merits and Mediation, O Jeſus. *Amen.*

O *Vainſhter as Hampleyr ſ'aunyſſagh*, cre'n Yindys mooar t'orrym, tra ta mee dy dowin ſmooinaghtyn er dty *Injillid*, dty *Voghtynid*, dty *Veenid*, dty *Viallys* ayns Mean Drogh-ghellal, Tranlaaſe as Aggair! She dty Ghrayſe ooilley-niartal ſhegin miſh y niartaghey dy *eiyrt* er dty Hampleyr, as dy my injillaghey hene gys y Raad ſhoh dy Hee, ta nyn Ghooghys wheeſh noi: Son y Ghrayſe ſhoh ta mee niſh guee, trooid dty Hoilchinys as dty Lhiaſſaghey, O Yeeſey. *Amen.*

St. Luke xxiii. 34. *Jeſus ſaid, Father, forgive them, for they know not what they do.*

Noo Luke xxiii. 34. *Dooyrt Yeeſey, Ayr, jean leih daue, ſon cha vel Fys oc cre t'ad dy yannoo.*

WE do not indeed conſider what we do,

CHA vel ſhin dy jarroo goaill Taſtey cre ta ſhin when

when we provoke that Juſtice which could not be appeaſed, but by the Death of the Son of God.----If I have Enemies, *O God*, I beſeech Thee for them after this Example, not for *Judgment* and *Vengeance*, but for *Mercy*; for their Pardon, and for their eternal Happineſs. *Amen.*

St. Luke xiii. 26, 27. *Then ſhall ye ſay, We have eaten and drank in thy Preſence, &c.—But he ſhall ſay, I tell you I know you not; depart from me, all ye Workers of Iniquity, &c.*

LET me not depart from thy Table and Preſence, O Lord, without obtaining the Grace to lead a godly and a chriſtian Life,—That I may eſcape this terrible and juſt Judgment, to be paſſed upon all thoſe who enjoy the Means of Grace and Salvation, without being bettered by them, but continue to lead unchriſtian Lives. *Amen.*

St. John i. 12. *As many as received him, to them gave he Power (and Right) to become the Sons of God, even to them that believe on his Name.*

dy yannoo, tra ta ſhin braſnaghey yn Chairys ſhen nagh voddagh v'er ny veiyghey, agh lioriſh Baaſe Mac Yee.—My ta Noidyn avm's, O *Yee*, ta mee jannoo Padjer hood er nyn ſon lurg y Sampleyr ſhoh, cha nee ſon *Kerraghey* as *Cooilleen*, agh ſon *Myghin*; ſon y Phardoon oc, as ſon nyn Maynrys dy bragh beayn. *Amen.*

Noo Luke xiii. 26, 27. *Eiſht nee ſhiu gra, Ta ſhin er n'ee as er n'iu ayns dty Eaniſh, &c. Agh jir eſhyn, ta mee ginſh diu nagh nione dou ſhiu; erſooyl-jee voym, ooilley ſhiuiſh Ghrogh-yantee, &c.*

NY lhig dooys goll roym veih dty Voayrd as dty Eaniſh, O Hiarn, fegooiſh coſney yn Ghrayſe dy leeideil Bea chrauee as chreeſtee,---Dy voddym ſhaghney yn Vriwnys agglagh as chairal ſhoh, ta dy ve er ny ockley magh orrooſyn ooilley ta ny Saaſeyn, dy Ghrayſe as dy Haualtys oc, fegooiſh ve jeant ny ſhare lioroo, agh tannaghtyn dy leeideil Bea neu-chreeitee. *Amen.*

Noo Ean i. 12. *Whilleen as ren ſoiaghey jeh, daueſyn hug eh Pooar (as Cairys) dy ve nyn Mec dy Yee, eer daueſyn ta credjal ayns yn Ennym echey.*

I *will*

I *Will not live in ſin; knowing, O God, that I am accounted thine.*——O Jeſus, who haſt obtained for us this mighty Privilege, give me Grace to live, as becomes the Child of ſo great, ſo good, ſo holy a Father;——That I may never abuſe this Mercy, nor forfeit the Right of the Inheritance of the Children of God, by Infidelity, or Diſobedience to the Commands of my Heavenly Father. *Amen.*

CHA *jean-ym beaghey ayns Peccaw; toiggal, O Yee, dy vel mee coontit thiat's.*-----O Yeeſey t'er choſney dooys y Chairys vooar ſhoh, cur Grayſe dou dy veaghey, myr ta cooie da Lhiannoo Ayr cha ooaſle, cha mie, cha caſherick; ——Nagh jean-ym dy bragh beg y hoiaghey jeh'n Vyghin ſhoh, ny Cairys y choayl ayns Eiraght Cloan Yee, lioriſh Mee-chredjue, ny Mee-viallys gys Saraghyn my Ayr Flaunyſſagh. *Amen.*

St. John xiv. 27. *My Peace I leave with you, my Peace I give unto you.*

Noo Ean xiv. 27. *My Hee ta mee dy aagail meriu, my Hee ta mee dy chaart diu.*

IT muſt be thy Spirit, O *Prince of Peace*, that muſt put us into Poſſeſſion of this thy laſt and dying *Legacy*. *O give me this Peace, which the World cannot give:*—— *Which paſſeth all Underſtanding*; The Peace and Pleaſure of being in the Favour of God;---And that I may poſſeſs my Soul in Peace, in the midſt of the *Temptations*, and *Troubles*, and *Allurements* of this preſent evil World. And let this Peace, which thou haſt purchaſed with thy precious Blood, be with me, and with thy whole Church evermore. *Amen.*

SHE dty Spyrryd's, O *Phrince dy Hee*, ſhegin Cairys y choyrt dooinyn ayns ſhoh *Leggad* jerrinagh dty Vaaiſh. *O cur dou yn Shee ſhoh nagh vod y Seihll y choyrt:* ——*Ta erſkyn dy chooilley Huſhtey*; Yn Chee as yn Eunys dy ve ayns Foayr Yee;——As dy voddym my Annym y chummal ayns Shee, ayns Mean *Miolaghyn*, as *Seaghyn*, as *Cleayn* y Theihll olk ſhoh wafs. As lhig da'n Chee ſhoh t'ou er chionnaghey leſh dty Uill gheyr, ve marym's, as mariſh dty ſlane Aggiiſh ſon dy bragh. *Amen.*

CONCERN-

CONCERNING

Spiritual COMMUNION.

THE *Church*, for the Comfort and Advantage of ſuch Chriſtians, as thro' any juſt Impediment, are hindered from receiving the Lord's Supper, (in the manner which ſhe has appointed, that is, from the Hands of Chriſt's own Miniſters) has, given us this Inſtruction.

That if we do truly repent of our Sin;——"*Have a* "*lively Faith of God's Mer-*"*cy thro' Chriſt, with a* "*thankful Remembrance of* "*his Death, &c. we do eat* "*and drink the Body and* "*Blood of Chriſt profitably,* "*and to our Soul's Health,* "*although we do not receive* "*the Sacrament with our* "*Mouth.*"

They that compoſed this Rubrick, had, it is probable, an Eye to the *daily Sacrifice*, which under the Law of *Moſes* was offered for the whole people of *Iſrael*; at which all ſuch pious Perſons who could not poſſibly be preſent, yet offered their daily Prayers to God in Union of Spirit, and in virtue

MYCHIONE

Creeſtiaght SPYRRYDOIL.

TA'N *Aggliſh*, ſoe Gerjaghey as Vondeiſh lheid ny Creeſteenyn, as ta trooid Lhiettrimys erbee lowal, er ny reayll veih goaill Shibber y Chiarn (ayns yn Aght t'eeiſh er phointeil, ta ſhen, veih Laueyn Shirveiſhee Chreeſt hene) er choyrt dooin y Choyrle ſhoh.

My ta ſhin dy firrinagh goaill Arrys jeh nyn Beccah;--"*My ta* "*Credjue ain avns Myghin Yee* "*trooid Creeſt, leſh Cooinaghtyn* "*vooiſal jeh e Vaaſe, &c. ta* "*ſhin gee as giu Corp as Fuill* "*Chreeſt dy vondeiſhagh, as gys* "*Slaynt nyn Anmey, ga nagh vel* "*ſhin goaill y Sacrament leſh nyn* "*Meeal.*"

Adſyn ren y Rubrick ſhoh, te feer laik, dy row Sooill oc gys yn *Oural gagh-laa*, va fo Leigh *Voſes* er ny hebbal ſon ſlane Pobble *Iſrael*; ec yn Oural cheddin dy cheoilley Perſoon crauee nagh voddagh, er Aght erbee, ve kionfenilh, ren foaſt chebbal Padjeryn gaghlaa gys Jee ayns Unnaneys Spyrryd, as ayns Bree yn Ou-

of

of that Sacrifice offered in the Temple, no Doubt of it, were accepted of God.

Now foraſmuch as very *many pious Souls* do labour under this ſad Impediment, eſpecially in many *Country Churches*, where this Sacrament is but *too ſeldom* adminiſtered: To ſupply this Defect, ſome ſuch Help as the following may be made uſe of, *on the Lord's Day*, or on any other *Holy Day*, in order to preſerve in our Minds—*The Memorial* of our Redemption,——To improve *our grateful Affections* towards our Redeemer,——To keep up a continual *correſpondence* with Heaven,——To preſerve in us a *Spirit of Piety*, *Devotion*, and *Charity*, that we may always be prepared to receive the Lord's Supper, whenever we ſhall have an Opportunity of doing it *in Publick*, as a Publick and ſolemn Acknowledgment of our being in Communion with Chriſt, and with every Member of the Church of Chriſt, and which no good Chriſtian will neglect; on any Pretence of *Spiritual Communion.*

Oural ſhen va chebbit ayns y Chiamble, as gyn Dooyt, va Soiaghey jeant jeu lioriſh Jee.

Niſh ſon wheeſh as dy vel *ymmodee dy Anmeenyn crauee* lhie fo yn Lhiettrimys hrimſhagh ſhoh, erſkyn ooilley ayns *Kialteenyn Cheerey*, raad ta'n Sacrament ſhoh agh *ro-anvennick* er ny hirveiſh: Dy yannoo mie ſon y Lhiettrimys ſhoh, foddee lheid y Chooney as t'ayns ſhoh chebbit dhyt ve er ny chliaghtaghey, er *Laa yn Chiarn*, ny er *Laa feailley* erbee elley, dy reayll ayns nyn Aignaghyn-----*Cooinaghtyn* jeh nyn Livrey-ys veih Peccah,---Dy yannoo *nyn Aignaghyn ny s'booiſal* da nyn Ver-kionnee, -----Dy reayll ſeoſe Caardys chinjagh riſh Niau,——Dy chummal aynin *Spyrryd dy Chraueeaght*, *dy Phadjer*, as *dy Ghiaſtyllys*, dy vod mayd ve kinjagh aarloo dy ghoaill Shibber y Chiarn, ere-erbee yn Traa yiow mayd Caa dy yannoo eh *'ſy Cheeill*, myr Goaillriſh foſhlit as arrymagh dy vel ſhin ayns Sheſhaght riſh Creeſt, as riſh dy chooilley Olt jeh Aggliſh Chreeſt; as ſhoh cha jean Creeſtee mie erbee y lhiggey ſhaghey, er Leſhtal *Creeſtiaght Spyrrydoil.*

St.

* St. Luke xxii. 19. *Do this in Remembrance of me.*

O Good Saviour, I will, through thy Grace, *do this in Remembrance* of *thee*, and in Obedience to thy Command, as well as I am able.

I do therefore this good Day *join* in Deſire and Spirit, with every chriſtian Congregation in the World, which truly celebrates this holy Myſtery.

With them I *join* in giving my devouteſt Thanks to thy Almighty Father, and our gracious God, who did not overlook loſt Mankind, but ſent Thee his only *Son*, to *redeem* us.

With them I call to Remembrance what thou haſt

* Noo Luke xxii. 19. *Jeanjee ſhoh ayns Cooinaghtyn jeem's.*

O Hauaiagh vie, nee'm, trooid dty Ghrayſe, *ſhoh y yannoo ayns Cooinaghtyn jeed*, as ayns Biallya da dty Harey, cha mie as oddym.

Ta mee er-y-ſa ſhen yn Laa mie t'ayn jiu *lhiantyn* ayns Yeearree as Spyrryd, riſh dy chooilley Heſhaght chreeſtee 'ſy Theihll, ta dy ſirrinagh freayll ſeoſe Cooinaghtyn jeh'n Folliaght caſherick ſhoh.

Marooſyn ta mee *lhiantyn* ayns coyrt my Vooiſe ſmoo crauee da dty Ayr Oulleyniartal, as da nyn Yee grayſfoil, nagh ren beg y hoiaghey jeh Sheelnaue cailjey, agh hug Uſs e ynrycan *Vac*, dy *livrey* ſhin.

Marooſyn ta mee gimraa er ny t'ou uſs er n'yannoo as er

* We do not want Examples for recommending this *Spiritual Communion*. The learned and pious Biſhop TAYLOR;—The worthy and ingenious Author of the *Unbloody Sacrifice*;—The devout Author of the *Spiritual Combat*, &c. have propoſed ſome ſuch Help as this, for the Uſe and Comfort of theſe devout Souls, who are deprived of this holy Sacrament in the Church. And to thoſe we are indebted for this Intimation, &c.

* Cha vel ſhin fegooiſh Sampleytyn ta ſoiaghey roin Vondeiſh yn *Chreeſtiaght Spyrrydoil* ſhoh. Yn Aſpick y ſit as crauee TAYLOR;—Yn Dooinney feeu as toiggalagh ren ſcrieu jeh'n *Oural gyn foalley*;—Yn Dooinney ren ſcrieu jeh'n *Chaggey-Spyrrydoil*, &c. ta er hoiaghey roin lheid y Chirveiſh ſhoh, ſon Ymmyd as Gerjaghey ny Hanmeenyn crauee ſhen, nagh vel oc Vondeiſh y Sacrament caſherick ſhoh 'ſy Cheeill. As vouefyn ta mee er n'yoſaghey yn Choyrle ſhoh, &c.

done and ſuffered for us;—Thine *Incarnation*,—thy *laborious Life*,—thy *bitter Paſſion*,—thy *Death* and *Reſurrection*,——The great *Deliverance* thou haſt thereby wrought for all Mankind; and the *Obligations* Thou haſt laid upon us.

I acknowledge and receive Thee, O *Jeſus*, as our heavenly *Teacher*;——as our *Example* and *Pattern*; as our only *Mediator* and *Advocate* with God;——and as the *ſovereign Judge* of all Mankind.

With thy Church I join in pleading the Merits of thy all-ſufficient Sacrifice with thy eternal Father.—— I rely upon *that Sacrifice* for the Pardon of all my Sins;—for the *Aſſiſtance* of the Divine Grace;——for *Deliverance* from the Corruption of my own Nature, and from *the Malice* and *Snares* of the Devil;——for the *Fellowſhip* of the Holy Ghoſt,——and for a bleſſed *Reſurrection*, the Lord Almighty, for thy ſake, being reconciled unto me.

I devote my Spirits, Soul and Body, to Thee and to thy Service: beſeeching Thee to give me Grace, never hurranſe er nyn ſon;----Dty *Ghoaill ort nyn Ghooghys ſoalley*, -----Dty *Vea gheinagh*,-----Dty *Hurranſe ſharroo*,---Dty *Vaaſe* as dty *Irree-ſeoſe-reeſht veih ny Merriu*,---Yn *Livrey-ys* mooar t'ou lioriſh ſhen er n'obbraghey ſon ooilley Sheelnaue, as ny *Kianglaghyn dy Aigney-mie* t'ou er choyrt ſhin foue.

Ta mee goaill rhyt as ſoiaghey jeed, O *Teeſey*, myr nyn *Ver-ynſee* flaunyſſagh; myr nyn *Sampleyr* as *Tuarvſial*; myr nyn ynrycan *Sheealtagh* as *Carrey* riſh Jee:---As myr *Ardvriw* ooilley Sheelnaue.

Ta mee goll mariſh dty Agliſh ayns lhiaſſaghey Toilchinys dty Oural ſlane fondagh riſh dty Ayr dy bragh beayn.---Ta mee cur my Varrant er yn *Oural ſhen* ſon Leih ooilley my Pheccaghyn;-------Son *Cooney* dty Ghrayſe Flaunyſſagh;--- Son *Livrey-ys* veih Neu-ghlennid my Ghooghys hene, as veih *Goanlys* as *Ribbaghyn* y Drogh-Spyrryd;----Son *Sheſhaght* y Spyrryd Noo,---as ſon *Irree-reeſht* bannit veih ny Merriu, er-yn-oyr dy vel y Chiarn ooilley-niartal er dty Ghraih's, coardit rhym.

Ta mee caſhericKey my Spyrryd, my Annym as my Challin, hoods as gys dty Hirveiſh: guee ort dy chur Grayſe wilfully

wilfully to depart from thy Laws.

I join with thy Church, and plead the Merits of thy *Sacrifice* for all Eſtates and Conditions of Men †; that none may deprive themſelves of that Happineſs which thou haſt purchaſed by thy Death: —For all Chriſtian *Kings* and *Governors*;——For all *Biſhops* and *Paſtors*, that they may preſerve the ſacred Rites committed to their Truſt;——for all that ſtrive to propagate the Goſpel;——for a primitive *Zeal* in all that fear thy Name; —for all that ſit in Darkneſs, are in Error, or are deſtitute of the neceſſary Means of Inſtruction;——for all that ſincerely ſeek the Truth;——for all Sinners, that they may have Grace and Strength to break their Bonds;---for all that are in Adverſity;------for all that ſuffer wrongfully, or that are deprived of their *juſt Rights*; ----for all that are in Pain of *Body*, or *Anguiſh of Mind and Spirit*;—for all that are tempted, or in Danger

† 1 *Mac.* xii. 1. We do remember you in our Sacrifices and in our Prayers, as Reaſon is, and as it becomes us to think upon our brethren.

dou, gyn dy bragh jeh my Yioin dy hreigeil dty Leighyn.

Ta mee goll mariſh dty Aggliſh, as liaſſaghey Toilchinys dty *Oural* ſon dy chooilley Horch as Stayd dy Leih †; nagh jean feallagh erbee ad hene y ghiarey magh veih'n Vaynrys ſhen t'ou uſs er choſney dooin lioriſh dty Vaaſe:--- Son dy chooilley *Ree* as *Kianneart* Creeſtee;---ſon dy chooilley *Aſpick* as *Bochill-anmey*, dy vod ad freayll ſeoſe ny Oardaghyn caſherick ta currit er nyn Gurrym;-- --Son ocſyn ooilley ta jeidjagh ayns cur dty Huſhtal er y hoſhiaght;---Son *Graih jeean* ny chied Chreeſteenyn ayndooſyn ooilley ta goaill Aggle roiſh dty Ennym; ---Son adſyn ooilley ta ſoie ayns Dorraghys, ayns Shaghrynys, as nagh vel oc ny Saaſeyn ymmyrchagh dy Ynſaghey; ---Son ooilley ny ta dy creeoil ſhirrey ſon yn Ymickys;----- Son dy chooilley Ghrogh-yantagh, dy vod Grayſe as Niart ve oc dy vriſhey nyn Gheulaghyn;----ſon ooilley ny ta ayns Arkys;---Son ooilley ny ta ſurranſe dy aggairagh, ny ta giarit jeh nyn *yarroo Chair*;

† 1 *Mac.* xii. 1. Ta ſhin cooinaghtyn erriu ayns nyn Ourallya as ayns nyn Badjeryn, myr ta Oyr, as myr te cheet jeſh dooin dy ſmooinaghtyn er nyn Mraaraghyn.

of

of falling into Deſpair;——for all that are in *Slavery*, under *Perſecution*, in *Priſon*, or in *Poverty*;——for all *Perſons* and *Places* in Diſtreſs by the *Sword*, *Peſtilence* or *Famine*;——for all that are in their *laſt Sickneſs*, that they may omit nothing that is neceſſary to make their Peace with God;——for all *Widows* and *fatherleſs Children*;——for all that call upon God, and have none elſe to help them;——for this *Land*, and this *Church*, that the Lord may avert the Judgments which we juſtly deſerve;——for our *Friends*, our *Relations*, or *Benefactors*, and for our *Enemies*; for all that have deſired our Prayers, and for the whole myſtical Body of Chriſt:——Beſeeching the Almighty God, the Creator and Redeemer of all, to have Mercy upon all whom he has made and redeemed, and to give unto all Grace and Help, according to the Neceſſities they labour under,——for thy ſake, O Lord Jeſus; to whom, with the Father and the Holy Ghoſt, be all Honour and

---Son ooilley ny ta ayns Pian *Corp*, ny *Angaiſh Aigney as Spyrryd*—Son ooilley ny ta fo Miolaghey, ny ayns Gaue tuittym fo Mee-hreiſhteil;---Son ooilley ny ta ayns *Bondiaght*, fo *Traalaaſe*, ayns *Pryſſoon*, ny ayns *Boghtynid*,--Son dy chooilley *Pherſoon* as dy chooilley *Ynnyd* t'ayns Seaghyn lioriſh y *Chliwe*, *Paitt*, ny *Gortey*;——Son ooilley ny ta ayns nyn *Jingys jerrinagh*, nagh lhig ad ſhaghey Nhee erbee ta ymmyrchagh dy yannoo nyn Shoe riſh Jee;---Son dy chooilley *Ven-treeghe* as *Cloan gyn Ayr*;---Son ooilley ny ta geamagh er Jee; as nagh vel unnane arragh oc dy chooney lhieu;---Son y *Cheer* as yn *Aggliſh* ſhoh, dy vod y Chiarn chyndaa voin ny Kerraghyn ta ſhin dy cairal dy hoilchin;---Son nyn *Gaarjyn*, as nyn *Sleih-mooinjerey*, ny *Mialtee*, as ſon nyn *Noidyn*;---Son ooilley ny t'er yeearree ny Padjeryn ain, as ſon ſlane Corp ſpyrrydoil Chreeſt;---Guee er Jee Ooilley-niartal, yn Fer-croo as y Fer-kionnee ain ooilley, dy yannoo Myghin orroofyn ooilley t'eh er chroo as er chionnaghey, as dy chur daue ooilley Grayle as Cooney, rere yn Egin t'ad lhie fo,---er dty Ghrain's, O Hiarn Yeeſey; Hood, mariſh yn Ayr as y Spyrryd Noo, dy row dy chooilley Onnor as Gloyr,

Glory

Glory, Dominion and Power, for ever. *Amen.*

Barriaght as Pooar, er ſon dy bragh. *Amen.*

The LORD's PRAYER

Explained.

WHEN we conſider the Time when Chriſtians are taught to ſay this Prayer, we ſhall have Reaſon to fear that too many continue to repeat it all their Lives, with as little Conſideration, Underſtanding, and Devotion, as they firſt learned it.

This will make a ſhort and plain Paraphraſe on this Prayer both uſeful and acceptable to ſuch as deſire to underſtand what they pray for.

Our Father which art in Heaven.

I Beſeech thee, O Heavenly Father, not for myſelf only, but for all thy Children,——That we may all live worthy of the Relation which we bear to Thee; *That we may not ſin, knowing that we are accounted thine;* nor wilfully offend ſo great, ſo good, ſo tender a Father.——But that we may

Bun *as* Bree

PADJER Y CHIARN.

TRA ta ſhin dy dowin ſmooinaghtyn er y Traa ta Creeſteenyn er nyn ynſaghey dy ghra yn Phadjer ſhoh, bee Oyr ain dy ghoaill Aggle dy vel rouyr jeu tannaghtyn dy ghra ee ooilley Laghyn nyn Mea, leſh chiart cha beg dy Haſtey, dy Hoiggal, as dy Chraueeaght, as ren ad Hoſhiaght y ynſaghey ee.

Ver ſhoh er Yniſaghey giare as aaſhagh, ſon Toiggal Bree yn Phadjer ſhoh, ve chammah vondeiſhagh as booiſal da lheid as ta geearree dy hoiggal cre t'ad goaill Padjer er y hon.

Ayr ain t'ayns Niau.

TA mee guee ort, O Ayr Flaunyſſagh, cha nee er my hon hene ny lomarcan, agh ſon ooilley dty Chiban,——Dy vod mayd ooilley beaghey cooie jeh'n Chaardys ta ſhin ayn dhyt's: *Nagh jean mayd Peccah, toiggal dy vel ſhin bentyn hood's*; ny jeh nyn Yioin jannoo noi Aigney Ayr ta cha ooaſle, cha mie, as cha dooie.

love

love Thee, and *fear* Thee, not as *Slaves*, but as *Children*; That we may put our whole Truſt in Thee, and depend upon thine Infinite *Power*, *Wiſdom*, *Goodneſs* and *Promiſe* to take care of us: ——That we may leave it to Thee to chooſe what is beſt for us; and bear with *Patience* and Reſignation all thy fatherly Corrections;----- And that we may ſerve Thee with Comfort and Pleaſure, all our Days, in Hopes of the Inheritance which Thou haſt promiſed thy obedient Children.

—Agh dy vod mayd *Graih* y chur dhyt, as *Aggle* y ghoaill royd, cha nee myr *Slaveyn*, agh myr *Cloan*; dy vod mayd nyn ſlane Treiſhteil y chur aynyd, as nyn Marrant y chur er dty *Phooar* erſkyn-earroo, dty *Chreenaght*, dty *Vieys*, as dty *Ghialdyn* dy ghoaill Kiarail j'in:—Dy vod mayd faagail dhyt's dy reih ſhen ſhare er nyn ſon; as gymmyrkey leſh *Surranſe* as Biallys ooilley dty Smaghtaghey ayroil;--As dy vod mayd oo y hirveiſh leſh Gerjagh as Boggey, ooilley Laghyn nyn Mea, ayns Treiſhteil jeh'n Eiraght t'ou er ghialdyn da dty Chloan viallagh.

Hallowed be thy Name.

THOU art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou haſt created all Things, and all thy Works praiſe Thee.——Fill our Hearts, O God, with a Zeal for thy Glory, that we may do Thee Honour, by leading holy Lives, and by paying a great Regard for every Thing that belongs to Thee; ——Thy *Name*, thy *Day*, thy *Houſe*, thine *Ordinances*, and thy *Miniſters*;——And that others, ſeeing our good

Caſherick dy row dty Ennym.

T'OU uſs feeu, O Hiarn, dy gheddyn Gloyr, as Ooaſhley, as Pooar; ſon t'ou er chroo dy chooilley Nhee, as ta ooilley dty Obraghyn dy dty voylley.—— Lhieen ny Creeaghyn ain, O Yee, leſh Graih jeean ſon dty Ghloyr, dy vod mayd uſs y ooaſhlaghey, lioriſh Bea chrauee y leeideil, as lioriſh Arrym mooar y hoilſhaghey da dy chooilley Nhee ta bentyn dhyt,—Da dty *Ennym*, dty *Laa*, dty *Hie*, dty *Oardaghyn*, as dty *Hirveiſhee*;—As dy vod

Works,

ɔrks, *may glorify our Fa-*
- which is in Heaven.

Thy Kingdom come.

Ilarge thy Kingdom, O God, and deliver the ɔrld from the Dominion l Tyranny of *Satan*, that Kingdoms of the Earth y become the Kingdoms Jeſus Chriſt.——Haſten Time which thy Spirit h foretold, *when all Na-*
ıs whom thou haſt made,
ll worſhip Thee, and glo-
/ thy Name.——Bleſs the ɔd Endeavours of thoſe t ſtrive to propagate the ſpel of thy Kingdom; l prepare the Hearts of Men to receive it.——— y all ſuch as own Thee their King, become thy hful Subjects.——Vouch- : to reign in our Hearts, l ſubdue our Wills intire- to thine;——and prepare by thy good Spirit, for : Kingdom of Glory.

y will be done in Earth, as
it is in Heaven.

)Iſpoſe me, and all thy Children, O Lord and ther, to ſubmit chearfully whatever thy Providence ll order for us:——Hear-

feallagh elley, lioriſh ſakin ny Obbraghyn mie ainyn, *nyn Ayr ta ayns Niau y ghloyraghey.*

Dy jig dty Reeriaght.

BIſhee dty Reeriaght, O Yee, as livrey yn Seihll veih Reill as Tranlaaſe *Noid ny Hanmey*, dy vod Reeriaghtyn ny Hooirey cheet dy ve Reeriaghtyn Yeeſey Creeſt.----Cur er y Hoſhiaght yn Traa ta dty Spyrryd er n'inſh ro-laue, *tra nee dy chooilley Aſhoon t'ou er chroo, uſs y ooalhlaghey, as dty Ennym y ghloyraghey.*---Bannee yn Obbyr vie ocſyn ta ſtreeu dy chur er y Hoſhiaght Suſhtal dty Reeriaght's; as jean aarloo Cree dy chooilley Ghooinney dy ghoaill riſh.---- Lhig daueſyn ooilley ta goaill rhyt's dy ve nyn Ree, cheet dy ve dty Phobble firrinagh.---Dy gooidſave lhiat dy reill ayns ny Creeaghyn ainyn, as injillee ny Aignaghyn ainyn dy ſlane gys dty Aigney hene;---as jean ſhin aarloo, lioriſh dty Spyrryd vie, cour Reeriaght ny Gloyr.

Dty Aigney dy row jeant er y
Thalloo, myr te ayns Niau.

CUR orrym's, as er ooilley dty Chloan, dy ve arryltagh, O Hiarn as Ayr, dy injillaghey ſhin hene leſh Boggey gys Cre-erbee nee dty Chiarail

ken

ken not to the corrupt Deſires of our Hearts, but to the Voice of thine own Wiſdom, Goodneſs, and Mercy.——Give us a true Knowledge of our Duty, and an Heart diſpoſed to cloſe with thy Will, whenever it ſhall be made known to us, and to perform it with Pleaſure.——Subdue in us, whatever is contrary to thy holy Will, that thro' thy Grace, we may at laſt become perfect, as our heavenly Pattern is.

flaunyſſagh y dardrail er nyn ſon:---Ny jean ſoiaghey jeh Yeearreeyn broghe ny Creeaghyn ain, agh jeh Coraa dty Chreenaght, dty Vieys, as dty Vyghin hene.- ---Cur dooin Tuſhtey firrinagh jeh nyn Gurrym, as Cree aarloo dy ve booiagh leſh dty Aigney, creerbee yn Traa yiow mayd Fyser, as dy chooilleeney eh leſh Boggey.--- --Smaghtee aynin, cre-erbee ta noi dty Aigney caſherick, trooid dty Ghrayſe, dy vod mayd ec y ſerrey cheet dy ve dy firrinagh mie, gollriſh nyn Sampleyr flaunyſſagh.

Give us this Day our daily Bread.

Cur dooin nyn Arran jiu as gagh-laa.

WE look up unto, and depend upon Thee, O Heavenly Father, for all the *Neceſſaries* and *Conveniences* of this preſent Life.—— And may our *bodily Wants* engage us to go daily to the Throne of Grace for the Wants of our Souls!----- Let thy Bleſſing go along with our honeſt Endeavours, and keep us from all unjuſt Ways of bettering our Condition.------Give us Grace to impart to ſuch as are in Want, of what Thou ſhalt give us more than our daily Bread; and with all thy other Favours, give us we be-

TA ſhin jeeaghyn ſeoſe Hood's, as cur nyn Marrant ort, O Ayr Flaunyſſagh, ſon dy chooilley Nhee ta *ymmyrchagh* as *cooie* dooin ſy Vea ſhoh.---As lhig da *Ymmyrch nyn Gallin* ſhin y leideil gagh-laa gys Stoyl-reeoil y Ghrayſe ſon Ymmyrch nyn Aimeenyn! Lhig da dty Vannaght goll mariſh nyn Obbraghyn onneragh, as freill ſhin veih dy chooilley Raad neu-yeeragh dy viſhaghey nyn Gooid-feiblt.----Cur dooin Grayſe dy chur Ayrn dauefyn ta ayns Feme, jeh ny ver uſs dooin harriſh nyn Arran gagh-laa; as mariſh ooilley dty Oayryn elley, cur

ſeech

ſeech Thee, the Bleſſing of a *thankful* and *contented* Mind.

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

FOrgive us thoſe Sins, O heavenly Father, which ſeparate us from Thee:—— Forgive us every Day of our Lives; for every Day we ſtand in need of Pardon: ——Give me and all Chriſtians, a *forgiving Temper*, that we may fulfil this Condition of our Pardon.——Thou art good and merciful in forgiving us; grant we may be ſo to others, remembering our own Infirmities. And may we all live in the ſame *charitable Temper, in* which we *hope and deſire to die.*

And lead us not into Temptation, but deliver us from Evil.

O God and Father, who hateſt Iniquity, and knoweſt our Infirmities, leave us not to the *Malice* and *Power* of the Evil one, the Devil, to deal with us as

dooin, ta ſhin guee ort, ynB annaght jeh Aigney *wooiſal* as booiagh leſh ny ta ain.

As leih dooin nyn Loghtyn, myr ta ſhin leih daueſyn ta jannoo Loghtyn nyn 'oi.

LEIH dooin ny Peccaghyn ſhen, O Ayr Flaunyſſagh, ta ſcarrey ſhin, void's: Leih dooin dy chooilley Laa jeh nyn Mea; ſon dy chooilley Laa ta ſhin ſhaſſoo ayns Feme jeh Pardoon:---Cur dooys, as da dy chooilley Chreeſtee, *Aigney arryltagh dy leih*, dy vod mayd cooilleeney yn Conaant ſhoh jeh'n Phardoon ain hene.------ T'ou uſs mie as myghinagh ayns leih dooinyn; giall dy vod ſhinyn ve myr ſhen da feallagh elley, lioriſh cooinaghtvn er ny Annooinidyn ain hene. As giall dy vod mayd ooilley beaghey ayns yn *Aigney ghiaſtyllagh* cheddin, *ayn* ta ſhin *treiſhteil as geearree dy gheddyn Vaaiſh.*

As ny leeid ſhin ayns Miolagh, agh livrey ſhin veih Olk.

OYee as Ayr, ayd ta Dwoaie er Mee-chairys, as ta Fys ayd er ny Annooinidyn ainyn, ny faag ſhin gys *Goanlys* as *Pooar* y Drogh-er ſhen, yn Jouyl, dy ghelial rooin myr ſailliſh hene;---ny

he pleaſeth;——nor to *our-ſelves*, and to our own corrupt *Hearts* and *Luſts*, leſt we raſhly run into Temptation.——Keep us out of the Way of Temptations, and under the Protection of thy good Spirit:——Suffer us not to be ſurprized by them, nor tempted above what we are able to bear.——Give us Grace to reſiſt them, and to watch and pray daily, that we enter not into Temptation.

chamoo faag ſhin *dooin hene*, as da nyn *Gree* as *Sayntyn* broghe hene, er aggle dy roie mayd dy neu-haſtagh ayns Miolaghey.------Freill ſhin aſs Raad Miolaghyn, as fo Coadey dty Spyrryd vie:-----Ny lhig daue cheet orrin dy doaltattym, ny ſhin dy ve miolit erſkyn nyn Niart.--Cur dooin Grayſe dy chur Eddin daue, dy ve er nyn Arrey, as goaill Padjer gagh-laa, nagh roie mayd ayns Raad Miolaghey.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Son lhiat's y Reeriaght, as y Phooar as y Ghloyr, ſon dy bragh as dy bragh. Amen.

THE whole Creation is thine, and under thy Government——Thine is the *Power;* thou canſt do whatever we pray for:——Thou canſt cauſe thy *Name* to be ſanctified in all the Earth, and ſet up thy Kingdom in all the World, and in all our Hearts:——Thou canſt cauſe *thy Will to be done on Earth, as it is in Heaven*; and incline us all to ſubmit to it:——Thou canſt give us all Things needful both for our *Souls*, and for our *Bodies:*——Thou, and Thou alone, canſt *forgive* us our Sins, and diſpoſe us to *forgive* one another:——

TA'N ſlane Seihll lhiat's, as fo dy Reill---She lhiat's y *Phooar*; foddee oo jannoo creerbee ta ſhin guee er y hon:---Foddee oo cur er dty *Ennym* ve er ny chaſherickey er Feyny-Cruinney, as ſoiaghey feoſe dty Reeriaght ayns ooilley yn Seihll, as ayns ooilley ny Creeaghyn ain:---Foddee oo cur er *dty Aigney ve jeant er y Thalloo, myr te ayns Niau*; as ſhinyn ooilley y leeideil dy ve biallagh da:---Foddee oo cur dooin dy chooilley Nhee ta ymmyrchagh chammah ſon nyn *Anmeenyn* as ſon nyn *Gallinyn*:--She Uſs, as Uſs dty lomarcan, oddys *leih* dooin nyn Beccaghyn, as meeinaghey ſhin dy *leih* yn

Thou

Thou canſt ſecure us in the Day of Temptation, and deliver us from the Power of the Devil:——To Thee, to Thee alone, be the Glory to all Eternity. *Amen.*

derrey yeh da'n jeh elley.---Foddee uſs tendeil ſhin ayns Laa yn Violaghey, as ſhin y livrey veih Pooar y Droghſpyrryd:---Hood's, Hood's dty lomarcan, dy row Gloyr ſoh dy bragh. *Amen.*

MORNING PRAYER

For a FAMILY.

Let ſome one of the Family, that can read, ſay devoutly what followeth, the reſt attending.

THE Lord hath brought us ſafe to the beginning of this Day; let us therefore give Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That his Holy Spirit may direct and rule our Hearts, teaching us what we ought to do, and what to avoid.

That the Grace of God may ever be with us, to ſupport us in all Dangers,

PADJER MOGHREY

Son LUGHT-THIE.

Lhig da Perſoon ennagh jeh'n Lught-thie oddys lhath, gra ny Goan ſhoh dy crauee, as y chooid elley geaiſhtagh.

TA'N Chiarn er chur ſhin dy ſauchey gys Toſhiaght y Laa ſhoh; ſhen-y-fa lhig dooin Booiſe y choyrt ſon ſhoh, as ſon ooilley e Vyghinyn.

Lhig dooin guee, dy vod mayd beaghey ayns Aggle Yee, as tannaghtyn ayns Graih as Giaſtyllys riſh nyn Naboonyn.

Dy vod y Spyrryd Caſherick echeyſyn nyn Greeaghyn y leeideil as y reill, gynſaghey dooin cre lhiſagh ſhin y yannoo, as cre veih lhiſagh ſhin chea.

Dy vod Grayſe Yee ve dy kinjagh marin, dy niartaghey lhien to dy chooilley Ghaue,

and

and carry us through all Temptations.

That the Lord may bleſs all our honeſt Endeavours, and make us content with what his Providence ſhall order for us.

And that we may continue his faithful Servants This Day, and unto our Lives End.

For all which Bleſſings let us devoutly pray.

Then all devoutly kneeling, let one ſay :

O GOD, by whom the whole World is governed and preſerved, we give Thee humble Thanks for thy Fatherly Care over us; beſeeching Thee to make us truly ſenſible of thy Mercies, and thankful for them.

Give us Grace, that we may walk as in thy Sight, making a Conſcience of our Ways; and fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to reſiſt the Temptations of the World, the Fleſh, and the Devil; ——To *follow* the Motions of thy good Spirit;——To dy nyn ynmyrkey trooid dy chooilley Violagh.

Dy jean y Chiarn ooilley nyn Obbraghyn onneragh y vannaghey, as ſhin y yannoo booiagh leſh Cre-erbee nee yn Ard-chiarail echeyſyn goardrail nyn gour.

As dy vod mayd tannaghtyn nyn Sharvaantyn firrinagh da-ſyn yn Laa t'ayn jiu, as gys Jerrey nyn Seihll.

Son ooilley ny Bannaghtyn ſhoh lhig dooin dy crauee guee.

Eiſht ooilley tuittym ſheeſe dy imlee er nyn Ghlioonyn, lhig da unnane gra:

O Yee, liort's ta'n Seihll ooilley er ny reill as er ny choadey, ta ſhin cur Booiſe imlee dhyt ſon dty Chiarail Ayroil harrin; guee ort dy chur Tuſhtey firrinagh dooin jeh ooilley dty Vyghinyn, as dy ve booiſal er nyn ſon.

Cur dooin Grayſe, dy vod mayd gimmeeaght myr ayns dty Hilley's, leſh Cooinſheanſe vie reill nyn Raaidyn; as goaill Aggle dy chur Jymmooſe ort, nagh jyndaa mayd reeſht gys ny Peccaghyn, er nyn ſon ta ſhin er ve arryſſagh.

Niartee ſhin dy haſſoo magh noi Miolaghyn y Theihll, yn Eill as y Drogh-ſpyrryd;—Dy *eiyrt* er Leeideilys y Spyrryd mie ayd's;—Dy ve *taſtagh*, as be

be *ſerious* and *holy* in our Lives;——*true* and *juſt* in our dealings; *watchful* over our Thoughts, Words, and Actions; *diligent* in our Buſineſs; And *temperate* in all Things.

May thy Bleſſing be upon our Perſons,——upon our Labours,——upon our Subſtance, and upon all that belongs to us!

Give us Grace, that we may honeſtly improve all the Talents which thou haſt committed to our Truſt:——And that no worldly Buſineſs, no worldly Pleaſures, may divert us from the Thoughts of the Life to come.

Make us ſenſible and thankful for all thy Favours—and mindful of the Wants of others.

By thy mighty Power defend us in all the Aſſaults of our Enemies: And grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that is righteous in thy Sight.

May our gracious God give us what is needful for us, and Grace not to abuſe *crauee* ayns nyn Mea;—*ſirrinagh* as *jeeragh* ayns nyn Ghellal;—*kiaralagh* harriſh ooilley nyn Smooinaghtyn, Goan as Jannoo;—*jeidjagh* ayns nyn Obbyr, as *jheelt* ayns dy chooilley Nhee.

Lhig da dty Vannaght 've orrin hene,—er nyn Laboraght,—er nyn Gooid, as er ooilley ny ta bentyn dooin!

Cur dooin Grayſe, dy vod mayd dy onneragh yn Chooid ſhare y yannoo jeh ooilley ny Talentyn t'ou er hreiſhteil orrin:—As nagh jean Obbyr erbee ſeihltagh, ny Eunyſſyn ſeihltagh erbee ſhin y chleaynſey veih ſmoinaghtyn er y Vea ta ry heet.

Cur orrin dy ve toiggalagh jeh as booiſal ſon ooilley dty Chenjallys,—as Ennaghtyn y ve ain ſon Egin ny Ymmyrchee.

Lioriſh dty Phooar niartal jean ſhin y endeil ayns dy chooilley Hoiaghey orrin jeh nyn Noidyn; As giall nagh duitt mayd jiu ayns Peccah erbee, chamoo nagh roie mayd ayns Monney erbee dy Ghaue; agh dy vod ooilley nyn Yannoo ve cardrit lioriſh dty reills, dy yannoo dy bragh ſhen ta cairal ayns dty Hilley.

Dy der nyn Yee grayſoil dooin cre-erbee ta ymmyrchagh er nyn ſon, as Grayſe nagh his

his Favours; and, withal, give us contented Minds!

Give us in this World the Knowledge of his Truth, and in the World to come Life everlaſting! *Amen.*

HEAR us, O God, not according to our weak Underſtanding, but according to the full Meaning of that *Form of Prayer* which Jeſus Chriſt hath taught us;

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from Evil; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

jean mayd Drogh-ymmyd y yannoo jeh e Vannaghtyn; as myrgeddin dy der eh dooin Aignaghyn dy ve booiagh leſh ny ta ain!

Dy der eh dooin 'ſy Theihll ſhoh Tuſhtey jeh e Ynrickys, as ayns y Theihll ta ry heet y Vea dy bragh farraghtyn! *Amen.*

CLaſht rooin, O Yee, cha nee cordail riſh y Tuſhtey annoon ainyn, agh cordail riſh ſlane Bree y *Phadjer ſhen* ta Yeeſey Creeſt er n'ynſaghey dooin.

AYR ain t'ayns Niau; Caſherick dy row dty Ennym. Dy jig dty Reeriaght. Dty Aigney dy row jeant er y Thalloo, myr te ayns Niau. Cur dooin nyn Arran jiu as gagh-laa. As leih dooin nyn Loghtyn, myr ta ſhin leih daueſyn ta jannoo Loghtyn nyn 'oi. As ny leeid ſhin ayns Miolagh; Agh livrey ſhin veih Olk. Son lhiat's y Reeriaght, as y Phooar, as y Ghloyr, ſon dy bragh as dy bragh. *Amen.*

GRayſe nyn Jiarn Yeeſey Creeſt, as Graih Yee, as Sheſhaght gherjoil y Spyrryd Noo dy row marin ooilley er ſon dy bragh. *Amen.*

On Sunday Morning, *let the following Prayer be added to your daily Prayers.*

O LORD, who haſt conſecrated this good Day to thy Service, give us Grace ſo to obſerve it, that it may be the *Beginning* of a happy Week to us; and that none of thy Judgements may fall upon us for profaning it. Fix in our Hearts this great Truth, that *here* we have *no abiding Place*, that we may ſeriouſly and timely provide for another Life; and grant that this great Concern may make us very deſirous to *learn* our Duty, and *to do* what thou requireſt of us. And bleſſed be God, that we have *Churches* to go to; that we have *Time* to ſerve our Creator; that we have Paſtors to teach us. The Lord proſper their Labours, and give us Grace to profit by them; that they and we may enjoy an everlaſting Sabbath with thy Saints in Heaven, for Jeſus Chriſt's Sake. *Amen.*

Er Moghrey Jia-doonee. *lhig da'n Phadjer ſhoh heeſe ve er ny ghra mariſh nyn Badjeryn ſon gagh-laa.*

O Hiarn, t'er chaſherickey yn Laa mie ſhoh gys dty Hirveiſh hene, cur Grayſe dooinyn myr ſhen dy reayll eh, dy vod eh ve *Toſhiaght* Shiaghtin vannee dooin; as nagh duitt veg jeh dty Vriwnyſſyn orrin ſon y vriſhey eh. Soie ayns nyn Greeaghyn yn Raa mooar firrinagh ſhoh, Nagh vel ain *ayns ſhoh Ynnyd-vaghee tannaghtyn erbee*, dy vod mayd dy creeney as ayns Traa kiarail ſon Bea elley; as giall dy vod yn Obbyr vooar ſhoh cur orrin ve feer aggindagh dy *ynſaghey* nyn Gurrym, as *dy yannoo* ny t'ou uſs dy harey dooin. As bannit dy row Jee, dy vel *Kialteenyn* ain dy haaghey; Dy vel *Traa* ain dy hirveiſh nyn Ver-cioo; Dy vel Bochillyn-anmey ain dy nyn ynſaghey. Dy biſhee yn Chiarn yn Laboraght oc, as dy der eh Grayſe dooinyn dy gheddyn Vondeiſh lioroo; dy vod adſyn as ſhinyn Doonaght vees dy bragh farraghtyn y choſney, mariſh dty Nooghyn ayns Niau, ſon Graih Yeeſey Creeſt. *Amen.*

EVEN-

EVENING PRAYER

For a FAMILY.

Let one ſtanding read, or ſay devoutly what followeth, the reſt of the Family attending.

BY the Favour of God, we are come to the Evening of this Day; and we are ſo much nearer our latter End.

Let us ſeriouſly conſider this, and pray God to fit us for the Hour of Death.

Let us with penitent Hearts beſeech him to pardon our Sins; and to deliver us from the Evils which we have juſtly deſerved.

Let us reſolve to amend where we have done amiſs, and pray God that his Grace may ever be with us.

And that we may be ſafe under his Protection, who alone can defend us from the Powers of Darkneſs.

For all which Bleſſings let us devoutly pray.

PADJER FASTYR.

Son LUGHT-THIE.

Lhig da Perſoon ſhaſſoo as lhaih ny gra dy crauee ny Goan ſhoh, as y Chooid elley jeh'n Lught-thie geaiſhtagh.

LIoriſh Foayr Yee ta ſhin er heet gys Toſhiaght ny Hoie ſhoh; as ta ſhin wheeſh ſhen ſnieſſey gys nyn Laa jerrinagh.

Lhig dooin ſhoh y ghoaill gys nyn Gree, as guee er Jee ſhin y yannoo aarloo ſon Oor y Vaaiſh.

Lhig dooin leſh Creeaghyn arryſſagh guee erſyn dy leih dooin nyn Beccaghyn, as dy livrey ſhin veih ny Huilk ſhen, ta ſhin dy cairagh er hoilchin.

Lhig dooin goaill ayns Lauc dy Lhiaſſaghey Cre-erbee ta ſhin er n'yannoo aſs y Raad, as Padjer y yannoo gys Jee dy vod e Ghrayſe 've kinjagh marin.

As dy vod mayd ve ſauchey ſo yn Choadey echeyſyn, oddys ny lomarcan nyn vendeil veih Pooaraghyn y Dorraghys.

Son ooilley ny Bannaghtyn ſhoh lhig dooin dy crauee Padjer y ghoaill.

Then

Then all devoutly kneeeling, let him ſay,

O LORD, and Heavenly Father, we acknowledge thy great Goodneſs to us, in *ſparing* us when we deſerve Puniſhment; in *giving* us the Neceſſaries of this Life; and in ſetting before us the Happineſs of a Better.

The merciful God *pardon* our Offences; *correct* and *amend* what is amiſs in us, that as we grow in Years, we may grow in Grace; and the nearer we come to our latter End, we may be the better prepared for it.

In the midſt of Life we are in Death. Lord, grant that theſe Thoughts may make us careful how we live, that we may eſcape the bitter Pains of eternal Death.

Take from us all *Ignorance, Hardneſs of Heart,* and too much *Carefulneſs* for the Things of this Life.

Make us an *Houſhold* fearing God, ſubmitting ourſelves to thy good Pleaſure, and putting our whole Truſt in thy Mercy.

May God, whoſe Kingdom

B b

Eiſht ooilley tuittym ſheeſe er nyn Ghlioonyn, lhig da'gra,

O Hiarn as Ayr Flaunyſſagh, ta ſhin goaill-riſh dty Vieys vooar hooin, ayns *gymmyrkey lhien,* tra ta ſhin toilchin Kerraghey; ayns *cur* dooin Cooid nyn Ymmyrch 'ſy Vea ſhoh; as ayns ſoiaghey roin Maynrys Bea ſhare.

Dy *leih* yn Jee myghinagh nyn Loghtyn dooin; dy *ſmaghtee* eh, as dy *lhiaſſee* eh cre-erbee ta foiljagh aynin, myr ta ſhin gaaſe ayns Eaſh, dy vod mayd gaaſe ayns Grayſe; as myr ſmeſſey ta ſhin tayrn gys y Jerrey ain, dy bee mayd wheeſh ſhen ſmoo aarloo er y hon.

Ayns mean nyn Mea ta ſhin ayns Baaſe. Hiarn, giall dy der y Smooinaghtyn ſhoh orrin 've kiaralagh jeh nyn Ymmyrkey-bea, dy vod mayd Pianyn ſharroo yn Vaaiſli ta dy bragh farraghtyn y haghney.

Gow voïn dy chooilley *Vee-huſhtey, Creoghys Cree,* as rouyr Imnea ſon Nheeghyn y Vea ſhoh.

Cur orrin ve nyn *Lught-thie* cummal ayns dty Aggle's, O Yee, biallagh gys yn Aigney bannit ayd's, as cur nyn llane Treiſhteil ayns dty Vyghin.

Dy jean Jee, ta'n Reeriaght

ruleth

ruleth over all, bleſs our gracious King, and ſuch as are put in Authority under Him, that they may govern with Truth and Juſtice, and that we, whoſe Duty it is to obey, may do it for Conſcience-ſake.

Grant that true Religion and Piety may be ſecured and countenanced amongſt us; and that *Impiety*, *Profaneneſs* and *Infidelity*, may effectually be diſcouraged, that thy Judgements may not fall upon this ſinful Nation.

Continue to us, and to all the Reformed Church, the Means of Grace and Salvation. Cauſe that the ſaving Truths of the Goſpel may be received in all the World, and that Chriſtians may not content themſelves with *Shadows of Religion*, but endeavour after *that Holineſs*, without which no Man muſt ſee the Lord.

Remember, gracious God, for good all thoſe that are over us in the *Lord*, who watch for our Souls as they that muſt give an Account; that they may give it with Joy. We commend unto thy tender Compaſſion all that are in Error, and ſincerely ſeek the Truth:—

echey reill harriſh ooilley, bannaghey yn Ree grayſoil, as adſyn t'er nyn goyrt ayns Pooar ſo, dy vod ad reill leſh Ynrickys as Cairys, as dy vod ſhinyn, ta'n Currym ain dy chur Biallys, ſhen y yannoo er Graih Cooinſheanſe.

Giall dy vod Credjue firrinagh as Craueeaght ve er ny hickyraghey as cummit ſeoſe ny maſt' ain; as dy vod *Meechraueeaght*, *Mee-arrym da Jee*, as *An-chreeſtiaght*, ve dy bollagh currit ſheeſe, nagh jean dy Vriwnyſſyn tuittym er yn Aſhoon pheccoil ſhoh.

Freill dooinyn as da dy chooilley Aggliſh ta er lhiaſſaghey nyn Gredjue, ny Saaſeyn dy Ghrayſe as dy Haualtys. Cur er Firrinys ſaualtagh y Tuſhtal dy ve er ny chredjal trooid ooilley yn Seihll, as nagh jean Creeſteenyn ad hene y volley leſh *Scadoo dy Chredjue*, agh ſtreeu dy roſhtyn gys y *Chaſhcrickys ſhen*, n'egooiſh cha vod Dooinney erbee yn Chiarn y akin.

Cooinee Yee ghrayſoil ſon nyn Voays, orroſyn ooilley ta harrin ayns y *Chiarn*, ta freayll Arrey er ny Anmeenyn ain, myr adſyn ſhegin Coontey y choyrt; dy vod ad ſhen y yannoo leſh Gerjagh. Ta ſhin chymney gys dty Erreeiſh veigh adſyn ooilley ta fo Shaghrynys, as dy creeoil briaght

All

. ſuch as are deſtitute of ceſſary Means of Inſtruc- n;——All that are en- ged in ſinful Courſes, t they may have Grace l Strength to break their nds:——All that labour ler Trials and Afflictions: —All ſick and dying Per- s, that they may omit hing that is neceſſary to ke their Peace with Thee ore they die:——And all h as never pray for them- es, that they may ſee, ore it be too late, the nger of living without d in the World. Vouch- : us an Intereſt in the ayers of thy holy Church oughout the World, which e been this Day offered the Throne of Grace.

Let thy Bleſſing, O Lord, with us:——Defend us m all Perils and Dangers this Night: And grant t when we depart this e, we may reſt in Peace, l in Hope of a bleſſed urrection, through Jeſus riſt our Lord. *Amen.*

[EAR us, O merciful God, not according to

ſon yn Ynrickys:---Ooilley adſyn nagh vel oc ny Saaſeyn ymmyrchagh ſon Ynſaghey; ---Ooilley adſyn ta geiyrt er Cooiſhyn peccoil, dy vod Grayſe as Niart y ve oc dy vriſhey nyn Gheulaghyn:---- Ooilley adſyn ta laadit ſo Miolaghyn as Seaghyn;-----Dy chooilley Pherſoon ching as t'ayns raad y Vaaiſh, nagh jean ad Nhee erbee y lhiggey ſhaghey ta ymmyrchagh dy yannoo nyn Shee rhyt's, roiſh my vow ad Baaſe:---As ooilley adſyn nagh vel dy bragh goaill Padjer er nyn ſon hene, dy vod ad ſakin my bee eh ro-anmagh, yn Dangeyr dy ve beaghey ſegooiſh Jee ayns y Theihll. Dy gooidſave lhiat Vondeiſh y chur dooinyn jeh Padjeryn dty Aggliſh caſherick trooid magh y Theihll, ta'n Laa t'ayn jiu er ve chebbit gys y Stoyl-reeoil dy Ghrayſe.

Lhig da dty Vannaght, O Hiarn, ve marin:---Freill ſhin veih dy chooilley Ghroghhaghyrt as Gaue jeh'n Oie noght: As giall tra aagys ſhin y Vea ſhoh, dy vod mayd Fea y gheddyn ayns Shee, as ayns Treiſhteil jeh Irree-ſeoſe-reeſht bannit veih ny Merriu, trooid Yeeſey Creeſt nyn Jiarn. *Amen.*

EAiſht rooin, O Yee vyghinagh, cha nee cordail

our

our weak Underſtandings, but according to the full meaning of that *Form of Prayer* which Jeſus Chriſt hath taught us:

rish y Tushtey annoon ainyt, agh cordail rish ſlane Bree *yn Phadjer ſhen*, ta Yeeſey Creeſt er n'ynſaghey dooin:

Our Father which art in Heaven, &c.

Ayr ain t'ayns Niau, &c.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

GRayſe nyn ſiarn Yeeſey Creeſt, as Graih Yee, as Sheshaght gherjoil y Spyrryd Noo, dy row marin ooilley er ſon dy bragh. *Amen.*

On Sunday Evening, *let the following Prayer be added to your daily Prayers.*

Er Faſtyr Jia-Doonee *lhig da'n Phadjer ſhoh heeſe ve er ny ghra marish nyn Badjeryn ſon gagh-laa.*

ALmighty God, by whom all Things were made, and are preſerved, give us Hearts to know, and Grace to conſider this, that we may chearfully commit ourſelves, and all that belongs to us, to thy merciful Care, that we may ever look to Thee for what we want; be thankful for all thy Favours: never reſiſt thy Dealings with us, or neglect the Means of Grace which thy Providence affords us. ——Bleſſed be God, who giveth us what is ever beſt for us; who keepeth us from Dangers, and hath

YEE Ooilley-niartal, liort va dagh Nhee er ny chroo, as er ny choadey, cur dooin Creeaghyn dy hoiggal ſhoh, as Grayſe dy ghoaill eh gys nyn Greeaghyn, dy vod mayd dy arryltagh ſhin hene as ooilley ny ta bentyn rooin y hymney gys yn Ard-chiarail vyghinagh ayd's; dy vod mayd dy bragh jeeaghyn ſeoſe hood's ſon ny ta ſhin ſeme, ve booiſal ſon dty Vannaghtyn, gyn dy bragh ſhaſſoo noi ny t'ou dy oardagh my-nyn-gione, ny Mee-rioole y yannoo er ny Saaſeyn dy Ghrayſe, ta'n Ard-chiarail ayd's fordrail dooin.— As bannit dy row Jee ta dy provided

rovided for us better than ll our Works can deſerve. The good Lord make us nindful of our Duty, that s we often hear how we ught to walk, and to pleaſe od, we may continue to ſo ſo unto our Lives End, hro' Jeſus Chriſt our Lord. *Amen.*

kinjagh eur dooin ſhen ſhare ta er nyn ſon; ta dy reayll ſhin veih Dangeyr, as t'er chiarail er nyn ſon ny ſhare na oddagh nyn Obbraghyn y hoilchin. Dy jean y Chiarn mie eur orrin ve kiaralagh jeh nyn Gurrym, 'naght myr ta ſhin dy mennick claſhtyn cre'n Aght lhiſagh ſhin gimmeeaght, as Jee y wooiys, dy vod mayd tannaghtyn dy yannoo ſhen, gys Jerrey nyn Mea. *Amen.*

PRAYERS for PARTICULAR PERSONS, both MORNING and EVENING.

In the MORNING.

Conſider the Danger of going into an evil World, and then you will never fail to pray for the Bleſſing, Protection, and Grace of God, every Morning of your Life.

The PRAYER.

Pſ. cxvi. *WHAT ſhall I render unto the Lord, for his Mercies renewed unto me every Morning?*——I will offer the Sacrifice of Thankſgiving, and

PADJERYN ſon PERSOONYN ER-LHEH, chammah MOGHREY as FASTYR.

Ayns y VOGHREY.

Smooinee er y Dangeyr t'ayns goll magh fud drogh Heihll, as eiſht cha lhig oo dy bragh ſhaghey dy ghoaill Padjer ſon Bannaght, Coadey as Grayſe Yee, dy chooilley Voghrey jeh dty Vioys.

Yn PHADJER.

Pſ. cxvi. *CRE'N Cooilleney ver-yms da'n Chiarn ſon e Vyghinyn, foilſhit orrym aſs-y-noa dy chooilley Voghrey?*——Nee'm chebbal Curraityn dy Hoyrt-booiſe, as

pay

pay my Vows unto the Moſt High.

And may God accept of my moſt hearty Thanks for my Preſervation and Refreſhment, and for all the Bleſſings of the Night paſt, and of my Life paſt!

Poſſeſs my Soul, gracious God, with ſuch a Senſe of this thy Goodneſs, and of my Dependance upon Thee for *Life* and *Health*, and *Proſperity* and *Comfort*, that it may be my Delight, as it is my Duty and Intereſt, to ſerve and obey Thee.

And that I may do this with a quiet Mind, forgive me the Sins of which my Conſcience is afraid, and avert the Judgments which I have juſtly deſerved.

Give me Grace that I may continue in thy Fear all the Day long, and that I may live and act as having Thee, O God, the conſtant Witneſs of my Conduct; and that it may be the Purpoſe of my Soul never to offend Thee wilfully.

May thy reſt aining Grace preſerve me from the Temptations of an evil World, from the Frailty and Corruption of my own Nature, eeck-ym my Vreearraghyn da'n Jee Smoo Syrjey.

As dy jean Jee Soiaghey 'yannoo jeh my Vioſe ſmoo creeoil ſon my Choadey as Ooraghey, as ſon ooilley Bannaghtyn ny Hoie t'er n'immeeaght, as my Vea t'er n'gholl ſhaghey.

Lhieen my Annym, Yee ghrayſoil, leſh lheid yn Ennaghtyn jeh ſhoh dty Vieys hene, as jeh my Varrant's ort ſon *Bea* as *Slaynt*, as *Maynrys*, as *Gerjagh*, dy vod eh 've my Voggey, myr te my Churrym as my Vondeiſh, dy hirveiſh oo as dy chur Biallys dhyt.

As dy voddym ſhoh y yannoo leſh Aigney ſheeoil, leih dou ny Peccaghyn ta my Chooinſheanſe goaill Aggle roue, as chyndaa voym ny Briwnyſſyn ta mee dy cairagh er hoilchin.

Cur Grayſe dou dy voddym tannaghtyn ayns Aggle royd fey ny Laa, as dy voddym beaghey as jannoo, myr dy beagh uſs aym, O Yee, kinjagh Feaniſh jeh my ymmyrkey-bea; as dy vod eh ve ſlane Kiarail my Annym, gyn dy bragh Jymmooſe y chur ort's jeh my Yioin.

Lhig da dty Ghrayſe lhiettalagh miſh y choadey veih Miolaghyn Seihll peccoil, veih Annooinid as Neu-ghlennid my Ghooghys hene, as veih

and

and from the evil Principles and Practices of the Age I live in!

Poſſeſs my Heart with a ſincere Love for Thee, and for all Mankind; and grant that I may have this comfortable and ſure Proof of thy Love abiding in me, that I ſtudy to pleaſe Thee and to keep thy Commandments.

Give me a tender Compaſſion for the Wants and Miſeries of my Neighbour, that thou mayeſt have Compaſſion upon me, O God.

In all my ways I do acknowledge Thee. Do thou, O Lord, direct my Paths, and teach me to guide my Affairs, my Deſigns, my Words, and Actions, with Charity, Diſcretion, Juſtice, and Piety.

Shew me the Way that I ſhould walk in, and give me Grace to follow the Conduct of thy good Spirit, that I may do my Duty in that State of Life, in which thy Providence has placed me.

Let me ever remember, *that the Night cometh, when no Man can work;* and that now is the Time, in which to provide for Eternity.

Grant, gracious God, that

Drogh-chredjue, as Drogh-chliaghtaghyn yn Traa t'ayn!

Lhieen my Chree leſh Graih firrinagh dhyt's, as da ooilley Sheelnaue; as giall dy vod ve aym yn Prowal gerjoilagh as ſhickyr ſhoh jeh dty Ghraih tannaghtyn aynym, Dy vel mee dy jeean ſhirrey dy dty wooiys, as dy reayll dty Annaghyn.

Cur dou Ennaghtyn erreeiſhagh ſon Egin as Treihys my Naboo, dy vod uſs ve erreeiſhagh dooys, O Yee.

Ayns ooilley my raaidyn ta mee goaill rhyt. Kiartee my Chaſſanyn, O Hiarn, as ynſee dou dy oardrail my Chooiſhyn, my Smooinaghtyn, my Ghoan, as my Yannoo, leſh Giaſtyllys, Tuſhtey, Cairys, as Craueeaght.

Soilſhee dou yn Raad lhiſin gimmeeaght ayn, as cur Grayſe dou dy eiyrt er Coyrle dty Spyrryd vie, dy voddym my Churrym y yannoo ayns y Stayd ſhen dy Vea, ayn ta dty Chiarail flaunyſſagh er my hoiaghey.

Lhig dou dy kinjagh cooinaghtyn, *Dy vel yn Oie cheet, tra nagh vod Dooinney erbee gobbraghey*; as dy nee niſh y Traa, dy chiarail cour y Vea veayn.

Giall, Yee ghrayſoil, nagh

no

no worldly Pleaſures, no worldly Buſineſs may ever make me loſe the Sight of Death, or forget the Dangers that ſurround us.

Fill my Heart with the Dread of thy Judgements prepared for impenitent Sinners, and my Soul with a Senſe of the Bleſſings which will be the Reward of all them that love Thee, and obey thy Laws.

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the Meaning of that holy Prayer, which thy beloved Son hath taught us.

Our Father which art in Heaven :——Hallowed be thy Name.——Thy Kingdom come.——Thy Will be done in Earth, as it is in Heaven.——Give us this Day our daily Bread :——And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.——And lead us not into Temptation :——But deliver us from Evil, ——For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

jean Eunys erbee ſeihltagh, cur orrym's dy bragh y Baaſe y chur aſs my Chooinaghtyn, ny jarrood ny Dangeyryn ta cruinaghey mygeayrt-y-mooin.

Lhieen my Chree leſh Atchim roiſh ny Briwnyſſyn ſhen ta kiarit cour Peccee vee-arryſſagh, as my Annym leſh ny Bannaghtyn ſhen vees y Leagh ſhickyr ocſyn ooilley ta graihagh ort, as cur Biallys da dty Leighyn.

Claſht rhym, O Ayr Flaunyſſagh, cha nee cordail riſh my Accanyn giare-huſhtagh, agh cordail riſh ſlane Bree yn Phadjer chaſherick ſhen, ta dty Vac graihagh er n'ynſaghey dooin.

Ayr ain, t'ayns Niau :---Caſherick dy row dty Ennym.---Dy jig dty Reeriaght.---Dty Aigney dy row jeant er y Thalloo, myr te ayns Niau.---Cur dooin nyn Arran jiu as gagh-laa.---As leih dooin nyn Loghtyn, myr ta ſhin leih daueſyn ta jannoo Loghtyn nyn 'oï.---As ny leeid ſhin ayns Miolagh :----Agh livrey ſhin veih Olk.--Son lhiat's y Reeriaght, as y Phoosar, as y Ghloyr, ſon dy bragh as dy bragh. *Amen.*

PRAYERS

PRAYERS for PARTICULAR PERSONS.

EVENING PRAYER.

Every thoughtful Perſon, before he lieth down to ſleep, will put himſelf under the Protection of God, who giveth his Angels Charge concerning his Elect, to preſerve them from the Powers of Darkneſs, from the Dangers of the Night, and from all ſad Accidents.

The PRAYER.

THAT it hath pleaſed God to add another Day to the Years of my Life, and that he hath kept me from the Dangers of an evil World:——For theſe and for all his Mercies from Day to Day beſtowed upon me, I bleſs his good and gracious Providence, moſt earneſtly beſeeching him to pardon my Offences of the Day paſt, and to grant that they may never riſe up in Judgment againſt me.

PADJERYN ſon PERSOON-ER-LHEH.

PADJER FASTYR.

Dy chooilley Pherſoon taſtagh, roiſh my lhie eh ſheeſe dy chadley, ver eh bene ſo Coadey Yee, ta curnial e Ainleyn leſh Kiarail e Chloan reiht, dy choadey ad veih Pooaraghyn y Dorraghyſ, veih Gaueghyn ny Hoie, as veih dy chooilley Lhag-haghyrt.

Yn PHADJER.

SON dy gooidſave leſh Jee dy choyrt Laa elley gys Bleeantyn my Vea, as dy vel eh er my reayll veih Gaueghyn Seihll mee-chrauee:—Son ny Myghinyn ſhoh, as ſon ooilley e Vyghinyn veih Laa gy Laa er ny ghiootal orrym, ta mee bannaghey e Ard-chiarail vie as ghrayſoil, dy ſeer jeean guee er dy leih dou my Pheccaghyn ſon y Laa t'er n'gholl ſhaghey, as dy ghialdyn, nagh n'irree ad dy bragh ſeoſe ayns Briwnys m'oi.

Lord, the Frailty of Man without Thee cannot but fall: In all Temptations, therefore, I beſeech Thee, to ſuccour me, that no Sin may ever get the Dominion over me.

Hiarn, myr nagh vod Annooinid Sheelnaue agh tuittym, fegooiſh dty Chooney: Ayns dy chooilley Violagh, er-y-fa ſhen, ta mee guee ort dy my niartaghey, nagh vod dy bragh Peccah erbee yn Varriaght y gheddyn orrym.

Give me a ſalutary Dread of the Corruption of my own Heart: Make me truly ſenſible of the End of Sin, and mindful of my own Infirmities and Backſlidings.

Cur dou Aggle ſlayntoil jeh Neu-ghlennid my Chree hene: Cur Enn aghtyn firrinagh do jeh Jerrey Peccah, as freill mee ayns Cooinaghtyn jeh my Annooinidyn as my Skirraghtyn hene.

Vouchſafe unto all Sinners a true Senſe of their unhappy State, a Fear of thy Judgments, and Grace and Strength to break their Bonds.

Dy gooidſave lhiat coyrt da dy chooilley Ghrogh-yantagh Ennaghtyn firrinagh jeh nyn Stayd vee-vaynrey, Aggle roiſh dty Vriwnyſſyn, as Grayſe as Niart dy vriſhey nyn Gheulaghyn.

Enlighten my Soul with ſaving Truth;——Correct me in Mercy, and reduce me when I go aſtray. Make me ever mindful of my latter End, and fix in my Heart a lively Senſe of the Happineſs and Miſery of the World to come.

Soilſhee my Annym leſh dty Ghoo firrinagh.---Smaghtee mee ayns Myghin, as chyndaa mee gys y Raad cair, tra ta mee goll er-ſhaghryn. Freill mee kinjagh ayns Cooinaghtyn jeh my Laa jerrinagh, as ſoie ayns my Chree Ennaghtyn breeoil jeh Maynrys as Treihys y Theihll ta ryheet.

May the Thoughts of Death mortify in me all Pride and Covetouſneſs, and a Love for this World!

Dy der Smooinaghtyn y Vaaiſh naardey aynym dy chooilley Voyrn as Saynt, as Graih ſon y Theihll ſhoh! As

And

And may my firm Belief of a Judgment to come, make me ever careful to pleaſe Thee, my Lord and Judge, that I may find Mercy at that Day!

dy jean my Chredjue ſhickyr jeh Briwnys ry-heet, cur orrym dy bragh ve kiaralagh dy wooiys Uſs, my Hiarn as my Vriw, dy voddym Mghin y gheddyn ec y Laa ſhen!

Grant that I may lie down to Sleep with the ſame charitable and forgiving Temper, in which I deſire and hope to die.

Giall dy voddym lhié ſheeſe dy chadley leſh yn Aigney ghiaſtyllagh cheddin as arryltagh dy leſh, ayn ta mee treihteil dy gheddyn Vaaiſh.

And may the Almighty God take me, and all all that belongs to me, under his gracious and powerful Protection! May he give his Angels Charge concerning us, and keep us in perpetual Peace and Safety, through Jeſus Chriſt our Lord!

As dy jean y Jee Ooilleyniartal miſh, as ooilley ny ta bentyn dou, y ghoaill fo e Choadey ghrayſoil as pooaral! Dy der eh Currym da e Ainlemy-nyn-gione, as dy vreill eh ihin ayns Shee as Sauchys ſon dy bragh, trooid Yeeſey Creeſt nyn Jiarn!

St. John xvi. 23. *Verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

Noo Ean xvi. 23. *Dy firrinagh, ta mee gra riu, Cre-erbee hirrys ſhiu er yn Ayr ayns yn Ennym aym', ver eh diu eh.*

In thy Name, O Jeſus, and in the full Meaning of the Words which thou haſt taught us, I pray God, for thy ſake to hear me, and to give me what is moſt convenient for me.

Ayns dty Ennym's, O Yeeſey, as ayns ſlane Bree ny Goan t'ou er n'ynſaghey dooin, ta mee guee er Jee, er dty Ghraih's dy my chlaſhtyn, as dy chur dou ſhen ſhare er my hon.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be

AYR ain t'ayns Niau; Caſherick dy row dty Ennym. Dy jig dty Reeriaght. Dty Aigney dy row jeant er y done

done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Thalloo, myr te ayns Nian. Cur dooin nyn Arran jiu as gagh-laa. As leih dooin nyn Loghtyn, myr ta ſhin leih daueiyn ta jannoo Loghtyn nyn 'oi. As ny leeid ſhin ayns Miolagh; Agh livrey ſhin veih Olk. Son lhiat's y Reeriaght, as y Phooar, as y Ghloyr, ſon dy bragh as dy bragh. *Amen.*

FINIS.